









THE BOOK OF THE DEAD

FACSIMILES

OF THE

PAPYRI OF HUNEFER, ANHAI, KERĀSHER

AND

NETCHEMET

WITH

SUPPLEMENTARY TEXT FROM THE PAPYRUS OF NU

WITH TRANSCRIPTS, TRANSLATIONS, Etc.

BY

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PREFACE.

The present volume contains a series of facsimiles and transcripts of hieroglyphic papyri which illustrate the development and literary history of the "Book of the Dead" during a period of about sixteen hundred years, and is intended to form a supplement to the previous publications of the Trustees of the British Museum on the same subject. The "Egyptian Texts of the Earliest Period from the Coffin of Amamu in the British Museum," the "Photographs of the Papyrus of Nebseni in the British Museum," and the "Facsimile of the Papyrus of Ani in the British Museum," published in 1876, 1886, and 1890 respectively, placed in the hands of scholars copies of the finest and most complete texts of the "Book of the Dead" then known. These documents illustrate the history of that great funereal work in the period which lies between B.C. 2600 and B.C. 1700. The papyri now for the first time published in a complete form in this volume are fine examples, textually and artistically, of the funereal compositions upon which kings and nobles, and priests and laity, depended for the means of attaining everlasting life, from the beginning of the XVIIIth dynasty, about B.C. 1650, to the end of the Ptolemaic period about B.C. 100. The papyri, five in number, are as follows:—

- 1. The Papyrus of Hunefer, an overseer of the palace, and superintendent of the royal cattle, and "royal scribe" in the service of Seti I., king of Egypt, about B.C. 1370. Though comparatively short, this papyrus is the most beautiful of all the illustrated papyri of the XIXth dynasty, and as an artistic work ranks among the best specimens now known. Moreover, it contains a Hymn to Rā, and a Hymn to Osiris which are found in no other papyrus.
- 2. The Papyrus of Anhai, a lady of the college of Amen-Rā at Thebes, who lived about the end of the XXth or in the XXIst dynasty, about B.C. 1100. This papyrus is of special interest on account of the unusual character of its vignettes, which demonstrate how, under the priests of Amen, scenes which belonged properly to the "Book of Knowing that which is in the Underworld," and other works of a like nature, were introduced into the "Book of the Dead," and how the god Amen-Rā, who was originally a local god of no national importance, gradually usurped all the attributes of the old gods of Egypt, and even invaded the domain of Osiris, the judge of the dead. Worthy of special notice among the vignettes in this papyrus are the Scene of the Creation, and that in which the mummy of the deceased is seen lying upon the steps, or staircase, beneath the eight spheres of the city of Khemennu.

A 2



- 3. The Papyrus of Netchemet, who was probably the daughter of the priest king, Her-Heru-sa-Amen, by the "royal mother" Hurere, who lived at the beginning of the period of the rule of the priest kings over Egypt, about B.C. 1000. This papyrus is inscribed in hieratic, with a small but interesting series of chapters of the "Book of the Dead," and with a number of vignettes from the "Book of Knowing that which is in the Underworld," some of which are not found elsewhere.
- 4. The Papyrus of Kerāsher, which is inscribed with a copy of the "Book of Breathings" in hieratic, and belongs to the late Ptolemaic or Roman period. This work represents the attempt made to include all the essential elements of belief in a future life in a work shorter and more simple than the "Book of the Dead." The idea of material happiness is, however, more fully developed, and some passages seem to suggest the existence of a belief in the resurrection of the corruptible body, and of a hope for a life in the world beyond the grave not unlike that which had been passed upon earth. This work was declared to be the composition of Thoth, the scribe of the gods.
- Amen-hetep, an official who held similar offices, and the lady Senseneb. This document is probably a composition of the first half of the XVIIIth dynasty, about B.C. 1650, and appears to be the oldest illustrated copy of the "Book of the Dead" now known. The whole papyrus is most carefully written, and seems to be the work of a single hand, probably that of Nu himself; it is no mere copy hastily written by a scribe for sale, but a document which bears in almost every line the impress of care and knowledge. It contains a considerable number of Chapters which have not hitherto been found in papyri of the Theban Recension, and also a large number of others which have, up to the present, been known from a single document only.

The coloured facsimiles of the papyri of Hunefer and Ánhai are accompanied with translations, and transcripts (printed in hieroglyphic type), with interlinear transliterations and translations of such passages as are not found in the volume of translation which was published with the Second Edition of the text of the "Papyrus of Ani in the British Museum." The facsimiles of the papyri of Queen Netchemet and Kerāsher, which are written in hieratic, are accompanied with full transcripts into hieroglyphics, in the hope that they may be useful to students of the hieratic character, and complete translations have also been appended. The Papyrus of Nu has been included in this volume as a most valuable example of an independent text much earlier than those of the other four papyri. It has been thought sufficient to give here the complete transcript only, for, although it contains certain Chapters which are independent of those already translated in the "Papyrus of Ani in the British Museum," at the present moment it seems more expedient to defer the consideration of a full translation until further material of the same period becomes available.

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CONTENTS.

I. THE BOOK OF THE DEAD.

CHAPTER

- I. Here begin the Chapters of Coming Forth by Day (Nu, plate 6); (Hunefer, plates 6 and 7).
- IB. The Chapter of making the Sāḥu to enter into the underworld on the day of the Funeral (Netchemet, plate 11).
- II. The Chapter of Coming Forth by Day, and of living after Death (Nu, plate 26).
- III. Another Chapter like unto the preceding (Nu, plate 26).
- IV. The Chapter of passing over the celestial road of Re-stau (Nu, plate 41).
- V. The Chapter of not letting work be done by the Deceased in the underworld (Nu, plate 45).
- VI. The Chapter of making the Ushabti Figure to do work for the Deceased in the underworld (Nu, plate 45).
- VII. The Chapter of passing over the Abominable Back of Apep (Nu, plate 47).
- VIII. The Chapter of passing through Amentet and of Coming Forth by Day (Nu, plate 25).
- IX. The Chapter of coming forth by having made the passage through the Tomb (Nu, plate 24).
- XI. The Chapter of coming forth against Enemies in the underworld (Nu, plate 45).
- XII. The Chapter of going into and of coming forth from the underworld (Nu, plate 17).
- XIV. The Chapter of putting an end to Shame in the heart of the God (Nu, plates 6 and 7).

CHAPTER

- XVII. Here begin the Praises and Glorifyings of coming out from and of going into the glorious underworld which is in the beautiful Åmentet (Nu, plates 1-5; Hunefer, plates 8-11).
- XVIII. (Without title) (Nu, plates 5 and 6).
 - XXI. The Chapter of giving a Mouth to the Deceased in the underworld (Nu, plate 17).
- XXII. The Chapter of giving a Mouth to the Deceased in the underworld (Nu, plate 7; and Hunefer, plate 7).
- XXIII. The Chapter of opening the Mouth of the Deceased (Nu, plate 7).
- XXIV. The Chapter of bringing Charms unto the Deceased in the underworld (Nu, plate 9).
- XXV. The Chapter of making a Man to possess Memory in the underworld (Nu, plate 7).
- XXVI. The Chapter of giving a Heart to the Deceased in the underworld (Nu, plate 7).
- XXVII. The Chapter of not letting the Heart of a Man be taken away from him in the underworld (Nu, plate 8).
- XXVIII. The Chapter of not letting the Heart of the Deceased be carried away from him in the underworld (Nu, plate 8).
- XXIX. The Chapter of not letting the Heart of a Man be taken away from him by force in the underworld (Nu, plate 24).
- XXXA. The Chapter of not letting the Heart of a Man be driven away from him in the underworld (Nu, plate 8).
- XXXB. The Chapter of not letting the Heart of a Man be driven away from him in the underworld (Nu, plate 5; Hunefer, plate 4).



- CHAPTER
 - XXXI. The Chapter of beating back the Crocodile that cometh to carry away the Charm from the Deceased in the underworld (Nu, plate 9).
- XXXIII. The Chapter of repulsing Serpents (Nu, plate 9).
- XXXIV. The Chapter of not letting the Deceased be bitten by Snakes in the underworld (Nu, plate 9).
- XXXV. The Chapter of not letting the Deceased be devoured by Snakes in the underworld (Nu, plate 9).
- XXXVI. The Chapter of driving away Apshait (Nu, plate 16).
- XXXVII. The Chapter of driving back the two Merti Goddesses (Nu, plate 16).
- XXXVIII. The Chapter of living by Air in the underworld (Nu, plate 23).
 - XL. The Chapter of driving back the Eater of the Ass (Nu, plate 14).
 - XLI. The Chapter of driving away the Slaughters which are performed in the underworld (Nu, plate 10).
 - XLII. The Chapter of driving back the Slaughters which are performed in Suten-henen (Nu, plate 10).
 - XLIII. The Chapter of not letting the Head of a Man be cut off from him in the underworld (Nu, plate 8).
 - XLIV. The Chapter of not Dying a Second Time in the underworld (Nu, plate 40).
 - XLV. The Chapter of not suffering Corruption in the underworld (Nu, plate 9).
 - XLVI. The Chapter of not Perishing and of coming Alive in the underworld (Nu, plate 24).
 - XLVII. The Chapter of not allowing the Seat and the Throne of the Deceased to be taken away from him in the underworld (Nu, plate 16).
 - LA. The Chapter of not entering in unto the Block (Nu, plate 40).
 - LB. The Chapter of not allowing the Deceased to be taken to the Block in the underworld (Nu, plate 23).

CHAPTER

- LI. The Chapter of not Marching to be Overthrown in the underworld (Nu, plate 16).
- LII. The Chapter of not eating Filth in the underworld (Nu, plate 22).
- LIII. The Chapter of not eating Filth in the underworld (Nu, plate 22).
- LIV. The Chapter of giving Air to the Deceased in the underworld (Nu, plate 23).
- LV. The Chapter of giving Air in the underworld (Nu, plate 24).
- LVI. The Chapter of Snuffing the Air among the Waters in the underworld (Nu, plate 23).
- LVII. The Chapter of Snuffing the Air, and of having the Mastery over the Water in the underworld (Nu, plate 23).
- LXI. The Chapter of not letting the Soul of a Man be taken from him in the underworld (Nu, plate 23).
- LXIIIa. The Chapter of Drinking Water and of not being Burnt by Fire in the underworld (Nu, plate 12).
- LXIIIB. The Chapter of not being Scalded with Water (Nu, plate 25).
- LXIV. The Chapter of Coming Forth by Day in the underworld. With Rubric mentioning Hesep-ti (Nu, plate 25).
- LXIV. The Chapter of knowing the "Chapters of Coming Forth by Day" in a single Chapter (Nu, plates 43 and 44)
- LXV. The Chapter of Coming Forth by Day and of gaining the Mastery over Enemies (Nu, plate 29).
- LXVII. The Chapter of Opening the underworld (Nu, plate 29).
- LXVIII. The Chapter of Coming Forth by Day (Nu, plate 11).
- LXXI. The Chapter of Coming Forth by Day (Nu, plate 13).
- LXXII. The Chapter of Coming forth by Day, and of Opening up a Way through Ammehet (Nu, plate 13).
- LXXIV. The Chapter of lifting up the Feet and of coming forth upon the Earth (Nu, plate 9).



- CHAPTER
 - LXXV. The Chapter of Journeying to Annu, and of receiving a Throne therein (Nu, plate 27).
- LXXVI. The Chapter of a Man transforming himself into whatever Form he pleaseth (Nu, plate 18).
- LXXVII. The Chapter of making the Transformation into a Hawk of Gold (Nu, plate 19).
- LXXVIII. The Chapter of making the Transformation into a Divine Hawk (Nu, plates 27 and 28).
 - LXXIX. The Chapter of being Transformed into the Governor of the Sovereign Princes (Nu, plate 16).
- LXXXIA. The Chapter of making the Transformation into a Lotus (Nu, plate 21).
- LXXXII. The Chapter of making the Transformation into Ptah, of eating Cakes, and of drinking Ale, and of unfettering the Steps, and of becoming a Living Being in Annu (Nu, plate 19).
- LXXXIII. The Chapter of making the Transformation into a Bennu Bird (Nu, plate 20).
- LXXXIV. The Chapter of making the Transformation into a Heron (Nu, plate 20).
- LXXXV. The Chapter of making the Transformation into a Living Soul, and of not entering into the Chamber of Torture (Nu, plate 18).
- LXXXVI. The Chapter of making the Transformation into a Swallow (Nu, plate 19).
- LXXXVII. The Chapter of making the Transformation into the Serpent Sata (Nu, plate 21).
- LXXXVIII. The Chapter of making the Transformation into a Crocodile (Nu, plate 21).
 - LXXXIX. The Chapter of making the Soul to rest in the Body (Nu, plate 36).
 - XC. The Chapter of driving Evil Recollections from the Mouth (Nu, plate 15).
 - XCI. The Chapter of not letting the Soul of the Deceased be captive in the underworld (Nu, plate 10).

- CHAPTER
 - XCII. The Chapter of Opening the Tomb to the Soul and to the Shade of the Deceased, so that he may Come Forth by Day and have dominion over his Feet (Nu, plate 12).
 - XCIII. The Chapter of not Sailing to the East in the underworld (Nu, plate 10).
 - XCIV. The Chapter of Praying for an Ink-Pot and a Palette (Nu, plate 24).
 - XCV. The Chapter of being nigh unto Thoth (Nu, plate 13).
- XCVI. and The Chapters of being nigh unto Thoth XCVII. and of giving Glory unto a Man in the underworld (Nu, plate 41).
 - XCVIII. The Chapter of bringing along a Boat in Heaven (Nu, plate 18).
 - XCIX. The Chapter of bringing along a Boat in the underworld (Nu, plate 45).
 - C. The Book of making perfect the Khu and of causing him to go forth into the boat of Rā along with those who are in his following (Nu, plate 58).
 - CI. The Chapter of protecting the boat of Rā (Nu, plate 57: Netchemet, plate 10).
 - CII. The Chapter of going into the boat of Ra (Nu, plate 59).
 - CIII. The Chapter of being with the Goddess Hathor (Nu, plate 16).
 - CIV. The Chapter of sitting among the Great Gods (Nu, plate 16).
 - CV. The Chapter of making offerings to the Ka in the underworld (Nu, plate 13).
 - CVI. The Chapter of giving offerings to the Deceased in Het-Ptaḥ-ka (Nu, plate 14).
 - CVIII. The Chapter of knowing the Souls of the West (Nu, plate 15).
 - CIX. The Chapter of knowing the Souls of the East (Nu, plate 24).
 - CX. Here begin the Chapters of Sekhet-hetepet (Anhai, plate 6).
 - CXII. The Chapter of knowing the Souls of Pe (Nu, plate 38).

A 3

CHAPTER

- CXIII. The Chapter of knowing the Souls of Nekhen (Nu, plate 38).
 - CXV. The Chapter of coming forth into Heaven, and of making a Way through the Ammehet, and of knowing the Souls of Annu (Nu, plate 37).
- CXVI. Another Chapter of knowing the Souls of Khemennu (Nu, plate 37).
- CXVII. The Chapter of finding Paths where to walk in Re-stau (Nu, plate 17).
- CXVIII. The Chapter of coming forth from Restau (Nu, plate 17).
- CXIX. The Chapter of coming forth from Restau (Nu, plate 16).
- CXXII. The Chapter of going in after coming forth in the underworld (Nu, plate 16).
- CXXIII. The Chapter of entering into the Great House (Nu, plate 30).
- CXXIV. The Chapter of going into the presence of the Divine Sovereign Chiefs of Osiris (Nu, plate 20).
- CXXV. Introduction. The words which are to be said when a Man cometh unto the Hall of Maāti (Nu, plate 47; Netchemet, plate 4).
- CXXV. Negative Confession. (Without title.) (Nu, plates 48 and 49; Anhai, plate 6; and Netchemet, plate 5.)
- CXXV. A Chapter to be said when the Deceased cometh forth, to the Gods of the underworld (Nu, plates 49 and 50).
- CXXVI. The Chapter of the four apes (Nu plate 51).
- CXXIX. The Book of making perfect the Khu (Netchemet, plate 9).
- CXXX. Another Chapter of making perfect the Khu, which is to be recited on the Birthday of Osiris, and of making the Soul to live for ever (Nu, plate 34).
- CXXXI. The Chapter of having existence nigh unto Rā (Nu, plate 35).
- CXXXII. The Chapter of causing a Man to come back to see his House upon Earth (Nu, plates 21 and 24).

CHAPTER

- CXXXIII. The Book of making perfect the Khu, which is to be recited on the day of month (Nu, plates 31).
- CXXXIV. Another Chapter of making perfect the Khu (Nu, plate 33).
- CXXXVI. Another Chapter of making perfect the Khu (Nu, plate 32).
- CXXXVIA. Another Chapter of travelling in the great Boat of Rā (Nu, plate 59).
- CXXXVIII. The Chapter of sailing in the great Boat of Rā to pass over the bright flame (Nu, plate 59).
- CXXXVIIA. The Chapter of the four Blazing Flames which are made for the Khu (Nu, plates 55 and 56).
- CXXXVIII. The Chapter of entering into Abydos, and of being in the following of Osiris (Nu, plate 38).
- CXXXIX. The Chapter of entering into the Divine House (Netchemet, plate 11).
 - CXLI. The Book which a Man shall recite for his Father or for his Son during the Festivals of Amentet (Nu, plate 30).
 - CXLIV. The Chapter of the Arits or Mansions (Nu. plates 55, 56).
 - CXLV. The Chapter of the Pylons of the Sekhet-Aanre of the House of Osiris (Nu, plates 52-55).
 - CXLVI. The Chapter of entering in at the hidden Pylons of the House of Osiris in the Sekhet-Aanre (Anhai, plate 3).
- CXLVIII. The Chapter of providing the Deceased with Food in the underworld (Nu, plates 21 and 31; Netchemet, plates 1, 2 and 3).
- CXLIX. The Chapter of the Aats (Nu, plates 60-62).
 - CLI. The Chapter of making the Head to move (Nu, plate 58).
 - CLII. The Chapter of building a House upon the Earth (Nu, plate 26).
- CLIIIA. The Chapter of coming forth from the Net (Nu, plate 41).
- CLIHB. The Chapter of coming forth from the Catcher of the Fish (Nu, plate 42).



CHAPTER

- CLIV. The Chapter of not letting the Body perish (Nu, plate 36).
- CLV. The Chapter of a Tet of Gold (Nu, plate 58).
- CLVI. The Chapter of a Buckle of Carnelian (Nu, plate 58).
- CLXXVII. The Chapter of not Dying a Second time (Nu, plate 47).
- CLXXIX. The Chapter of advancing from Yesterday and of Coming Forth by Day (Nu, plate 29).
- CLXXXIII. A Hymn of Praise to Osiris (Hunefer, plates 2 and 3).
- CLXXXVII. The Chapter of entering in unto the Company of the Gods (Nu, plate 39).
- CLXXXVIII. The Chapter of the going in of the Soul to build an Abode, and to Come Forth by Day in Human Form (Nu, plate 40).

Chapter

CLXXXIX. The Chapter of not letting a Man make a Journey being Hungry, and of not Eating Filth (Nu, plate 39).

Additional Chapters.

The Chapter of Opening the Mouth (Hunefer, plate 7).

The Chapter of bringing a Crown of Triumph (Netchemet, plates 7 and 8).

Speech of Rā-Harmachis (Anhai, plate 1).

Speech of Heru-netch-åtef (Anhai, plates 1 and 2).

Speech of Thoth (Anhai, plate 2).

Hymn to Rā (Hunefer, plate 1).

I. THE BOOK OF BREATHINGS (Keräsher, plate 2).



THE PAPYRUS OF HUNEFER.

The papyrus of Hunefer, The state of the British Museum from the late Clot Bey in 1852. It measures 18 feet by 1 foot 3% inches, and it is the shortest illustrated text of the Book of the Dead of the Theban period extant. The material is composed of three layers of papyrus of a fine light colour.

It contains a number of chapters of the Book of the Dead, each of which is accompanied by a vignette; and at top and bottom is a border of two colours—red and yellow. A portion of the papyrus was left blank at the beginning and end, but was trimmed off whilst the document was in the hands of a former possessor. The inscribed text is perfect, not a single character being wanting. The vignettes appear to be the work of one artist, but the great difference between the character of the writing at the beginning and of that at the end of the text suggests that two scribes were employed. The titles of the chapters, rubrics, catchwords, etc., are in red. In two or more places the papyrus has been joined, and two additional pieces (see Plates I. and VI.) have been skilfully inserted. From the fact that the text of the XVIIth chapter is divided into two sections by a vignette, which contains two fulllength figures of Hunefer and his wife with a prayer written above them, it may be inferred that the vignettes were sketched in before the text was written.

It is tolerably certain that all the sections of the text were written about the same time, and also that they are the work of the Theban school of scribes, who were unrivalled in illustrating papyri with bright colours. An examination, however, of the papyrus shows that both artist and scribe were not equal to the production of beautiful vignettes and fine bold writing such as appear in the papyrus of Δ ni.

We can, fortunately, fix with tolerable certainty the exact place in the series of illustrated Theban papyri which the papyrus of Hunefer occupies, for in more than one passage we are given his full titles, which read:—

Thus it appears that the papyrus was written during the reign of Seti I., King of Egypt about B.C. 1370, and we may safely assign the production of the work to the middle of the fourteenth century before our era. Apart from his papyrus, nothing is known of Huncfer, and, moreover, the name is very uncommon. His profession of "royal scribe" gave him a high position at Thebes, and the duties which he would have to discharge as "overseer of the palace" and "director of royal cattle" and "governor of Western Thebes" would indicate that he was of exalted rank, Elsewhere we are told that he was the "royal scribe of the divine offerings of king Men-Maāt-Rā" (Seti I.), an office which would probably bring him frequently into the royal presence. Like so many high officials of this period, Hunefer married a lady of the College of Amen-Rā at Thebes; she is called "Nasha, the lady of the house, the gemāt of Amen," Note that were thus members of the famous confraternity of the priests of Amen.

The text of the papyrus may be divided into two parts. The first part contains a fine hymn to the rising sun, with vignette; a long and remarkable hymn, in which the god Thoth declares what he has done for Osiris, with vignettes; and the judgment of the dead, some passages of which are peculiar to this papyrus. The second part contains Chapter I., with vignette; Chapter XXII., with vignette; Chapter XVII., with vignette; and the "Chapter of opening the mouth of the statue of Osiris Hunefer." This last chapter consists of an extract from a very ancient work, with the addition of a title.

The papyrus is very remarkable from the fact that, although, comparatively, it is so short, it contains two compositions, i.e., the hymn to the rising sun and the hymn to Osiris, which are not found elsewhere; and to the scene in which the ceremony of opening the mouth at the door of the tomb is described, it adds a text which is as old, at least, as the time of the kings Unas, Teta, Pepi I., etc. Moreover, although at the end of the papyrus, and indeed throughout Chapter XVII., the text is almost worthless for critical purposes-being here composed of a series of short groups of words arranged without any regard to sense-yet the text of Chapter I, is so good that M. Naville has made it the standard by which to arrange the variant readings from other papyri in his great work on the Egyptian Book of the Dead. Like the papyrus of Ani, that of Hunefer begins with hymns to Rā and Osiris, which form, probably, the correct introductory matter to the judgment which here follows immediately after; and both hymns and Judgment Scene may be regarded as an introduction to the "Chapters of Coming Forth by Day," by which they are followed.

A comparison of the texts and vignettes of the papyrus of Hunefer with those of the papyrus of Ani shows that the work of both artist and scribe leaves much to be desired. Thus in the vignette to Plate II, the scribe writes above the

In the vignettes the artist has made many changes, and in none is this more evident than in the Judgment Scene (Plate 4). Thus, to the gods who sit watching the weighing of the heart in the balance the artist added three gods, to typify the gods of the south and of the north and of the west, but there is no representative of the god of the east. Usually Anubis only tests the tongue of the balance, but here he is grasping Hunefer by the hand and leading him into the Hall of Double Truth, and the description of the tri-formed monster as here given is probably unique. In the papyrus of Ani the "luck" of the deceased (in human form), and his meskhen (embryo?), and his soul (in the form of a human-headed hawk), and the goddesses of birth and of the birth chamber are all present at the weighing of the heart; but all are absent from the papyrus of Hunefer. The table of offerings which the deceased offers to Osiris is here omitted, as well as the reply of the great gods to the address of Thoth, declaring the innocence of the deceased, and the address of the deceased to Osiris. In the same scene the throne of the god Osiris is made to rest upon water, wherefrom springs a lotus on which stand the four "children of Horus": the detail is probably unique. We also miss the bullock skin which is usually suspended before the god. On the other hand, the scene in which the performance of the ceremony of "opening the mouth" is being performed is given on a scale unknown in other papyri of the period. All the instruments which were employed on such an occasion are here carefully depicted, and the stele with a rounded top, inscribed with prayers to Osiris for sepuchral meals and for the power to go into and to come forth from the underworld, forms a striking addition to the usual scene. It will be noticed that the left arm of Anubis, which is thrown round



head of Nasha, Hunefer's wife, the name of her husband, notwithstanding the fact that he has just written the words, "lady of the house, singer of Amen." And throughout the whole of the XVIIth chapter the text is sacrificed to the necessity of forcing the chapter into the limits which had been defined by the artist who fixed the length of the work by first sketching in the vignettes. We see, too, that the scribe has carelessly confused words somewhat similar in sound but of different meaning, e.g., he has written part, "or coming forth" instead of per, "house." (See the prayer on Plate 9, line 7.)

Das Acgyptische Todtenbuch, Vol. I., Plates 1, 2; for other extracts from the papyrus of Hunefer, see ibid., Plates 16 and 209, and for M. Naville's description of it, see Einleitung, p. 59 f.

the body of Hunefer, is of an impossible length, and is, also, out of drawing. We should expect the priest who wears the panther's skin to be reciting the funeral service from a papyrus, as is usual, but here he is sprinkling water upon the ground and burning incense in a censer. In the papyrus of Ani, Thuthu, Ani's wife, is usually depicted along with him wherever he may be. She stands with him at the entrance to the Hall of Double Truth; she has a seat with him in the Selp hall, wherein he plays draughts; and their disembodied souls perch together in the form of human-headed birds on the summit of a pylon-shaped building (Plates III. and VII.). But in the papyrus of Hunefer the deceased stands alone in the Judgment Hall; and Nasha his wife never accompanies him except in the large vignettes. Passing to the vignettes of the XVIIth chapter which accompany the text in Plates VIII.-XI., we observe that not a few of those which are found in the papyrus of Ani are here omitted, and that many variations are introduced. Several figures of gods and other mythological beings are wanting; and the scribe has made no attempt to explain the scenes by brief remarks such as appear in the papyrus of Ani. These omissions may, perhaps, be explained by the haste with which the latter part of the papyrus of Hunefer was executed, but they are more probably to be attributed to the absence of official control over the scribe when planning the scope and contents of the papyrus. Finally, it is interesting to note that already in the time of Seti I, the influence of the followers of the god Åmen-Rā was so great that Hunefer offers praises to him (see Plate I., l. 14) in the same terms as those in which he addresses the ancient gods of Egypt, and proclaims his unity and inscrutability.

PLATE I.

Vignette I: The royal scribe Hunefer standing with both hands raised in adoration of Rā in his rising. He wears a white linen garment girt about the waist; round his neck is a collar made of strings of coloured stone or glass beads, and on his wrists are bracelets; over his left arm hangs a necklace with two pectorals in the form of pylons. The line of hieroglyphics in front of him reads:—

Men-Maāt-Rā men menmenu en neb taui
Men-Maāt-Rā (Seti I.), overseer of the cattle of the lord of the two lands,

suten ān Hu-nefer maāxeru her Ament Uast royal scribe, Hunefer, triumphant, chief of the west of Thebes.

Behind Hunefer stands his wife Nasha, Depict Rands at Thebes. She bears on her head the cone and flowers characteristic of the period, and in her left hand are a Hathor-headed sistrum, emblematic of her office, and a lotus flower.

Text: (1) A Hymn of Praise to Rā WHEN HE RISETH IN THE (2) EASTERN PART OF Behold Osiris, Hunefer, triumphant, (3) who saith: "Homage to thee, O thou who "art Rā when thou risest and Tmu (4) when thou "settest. Thou risest, thou risest, thou shinest, "thou shinest, (5) thou who art crowned king of "the gods. Thou art the lord of heaven, [thou "art] the lord of earth, [thou art] the maker (6) " of those who dwell in the heights, and of those "who dwell in the depths. Thou art the one "god who came into being in (7) the beginning " of time. Thou didst create the world, thou didst "fashion man, (8) thou didst make the watery "abyss of the sky, thou didst form Hāpi, thou art " the maker of the streams and of the great deep, "(9) and thou givest life to all that is therein. "Thou hast knit together the mountains, and "thou hast made to come into being (10) both " man and beast. Thou hast created the heavens "and the earth. Worshipped be thou whom the "goddess Maāt embraceth at morn and at eve. "Thou dost travel over the sky with heart "swelling with joy; the lake of Testes (11) is at "peace. The fiend Nak hath fallen, and his "two hands are cut off. The sekhet boat "receiveth fair winds, and the heart of him that "dwelleth in the shrine [thereof] rejoiceth. Thou " art crowned (12) prince of heaven, thou the One "who art provided [with all things]. Rā cometh "forth from Nu with triumph. O thou divine "youth, thou everlasting Son, thou self-begotten "one, who didst give birth to thyself, thou One "(13) of myriad and manifold germs and aspects, "king of the world, prince of Annu, lord of

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Compare the variant The Alexander of Nashait, Lieblein, Dictionnaire de Noms Hieroglyphiques. p. 487.

"eternity, who knowest everlastingness, the com"pany of the gods sing for joy when thou risest
"and when thou (14) sailest across the horizon,
"O thou who art exalted in the sekhet boat.
"Homage to thee, O Åmen-Rā, who dost repose
"upon Maāt; thou passest over heaven and every
"face seeth thee. Thou dost wax great (15) as
"thy Majesty doth advance, and thy beams
"[shine] upon [all] faces; thou art unknown and
"no tongue is worthy (?) to proclaim unto what
"thou art like except thyself.

"Thou art alone like unto him that bringeth "(16) the basket (?). Men adore thee in thy name "[Rā], and they swear by thee, for thou art [lord] "over them, and thou hearest with thine ears, and "thou seest with thine eyes (17). Hundreds and "hundreds of thousands of years [have passed "over] the world; I cannot tell the number of "those through which thou hast passed. "heart hath decreed a day of happiness in thy "name of 'Traveller.' Thou dost journey over "(18) untold spaces of millions and of hundreds "of thousands of years; thou sailest over them "in peace, and thou steerest thy way over the "watery abyss to the place which thou lovest; "this thou doest in (19) one little moment of "time, and thou dost sink down and dost make "an end of the hours."

Behold, the governor of the palace of the lord of the two lands, Hunefer, triumphant, saith: "Hail, my lord, thou that dost pass through "eternity, and whose being (20) is everlasting-"ness! Hail, thou Disk, thou lord of beams of "light, thou risest and thou makest all mankind to "live! Grant thou that Osiris, the scribe, the "governor of the palace of Men-Maāt-Rā (i.e., "Seti I.) may have sight of thee at dawn daily."

Vignette II: The sunrise. Beneath the vaulted heaven stands a hawk, having upon his head a disk encircled by a serpent, emblematic of the sun-god Rā-Heru-khuti, or Rā-Harmachis. On one side are three and on the other four apes, typifying the spirits of the dawn, who are changed into apes as soon as the sun has risen. The accompanying legends read:—

Beneath the hawk is the tet or emblem of the tree-trunk which contained the dead body of the god Osiris, the four bars indicating the four cardinal points. From the trunk project two human arms; the hand of the right grasps the flail A, and that of the left the crook f. On one side of the tet stands the goddess Isis, the sister and wife of Osiris, and on the other the goddess Nephthys, the sister of Osiris and wife of Anubis, The legends read:—

PLATE II.

Vignette I: The royal scribe Hunefer standing with both hands raised in adoration; behind him is his wife Nasha. The line of hieroglyphics in front of Hunefer reads:—

Vignette II: The god Thoth, ibis-headed, holding in his left hand [4], the emblems of "life" and "power."

Text: [Chapter CLXXXIII.]: (1) A Hymn of praise to Osiris. The Osiris Hunefer, the overseer of the palace of the lord of the two lands, triumphant, ascribeth praise unto Osiris, and payeth homage to Un-nefer, and boweth low before the lord of Ta-tchesert, and he exalteth those who are upon the land of the god (2), and saith:—

"I have come unto thee (3), O son of Nut, "O Osiris, thou prince of everlastingness. I am "in the (4) following of the god Thoth, and I



As an instance of the clerical mistakes which occur in the best papyri, it may be noticed that in this vignette the husband's name is written by mistake for that of the wife, i.e.,

"have rejoiced (5) in everything which he hath "done [for thee]. He hath brought unto thy nos-"trils the sweet breeze (6), and life and freshness "to thy fair face, and the north wind which cometh "forth (7) from the god Temu unto thy nostrils, "O Lord of (8) Ta-tchesert. He hath made the "god Shu to shine upon thy (9) body; he hath "illumined thy path with rays of splendour (10); "and he hath done away all the blemishes which "cleave unto thy members by (11) the might of "the utterance of his mouth. He hath made to "be at peace for thee the two Horus brethren; "he hath destroyed for thee the stormy blast and "the hurricane; he hath made to be gracious unto "thee the two striving brethren, and the two lands "are at (12) peace before thee; for thee hath he "done away the wrath which was in their hearts, "and each hath become reconciled unto his "brother. Thy son Horus is triumphant in the "presence of the (13) whole company of the gods, "and sovereignty over the world hath been given "unto him, and his rule [reacheth] even unto the "uttermost parts of the earth. The throne of the "god Seb hath been adjudged unto him (14) "along with the dignity which bath been founded "by the god Temu, and which hath been stab-"lished by decrees in the chamber of the books, "and hath been inscribed upon an iron tablet "according to the command (15) of thy father "Ptah-Tanen [sitting] upon the great throne. "He (i.e., Thoth) hath set his brother upon that "which the god Shu beareth up (i.e., heaven), to "spread forth the waters over the mountains, and "to make to spring up (16) that which groweth "upon the hills and the grain (?) which groweth "upon the earth; and he giveth increase by water "and by land. Gods of the heaven and gods of "the earth betake themselves to the service of thy "son Horus (17), and they follow him into his "hall; a decree is sent forth that he shall be "lord over them, and they perform his behest "straightway.

"Thy heart rejoiceth, O lord of the gods, "thy heart hath (18) its fill of joy; Egypt and the "Red Land are at peace, and they serve humbly "under thy sovereign power. The temples are "stablished upon their own lands, cities and pro"vinces (19) hold possession of that which they "have in their regions, and we will make unto "thee the divine offerings which it is meet for us "to make, and offer sacrifice in thy name for ever "(20). Acclamations are made in thy name, "libations are poured out to thy ka, sepulchral

"meals [are brought unto thee] by the khus which "are (21) in thy following, and water is sprinkled "forth by (22) the [divine] company on the right "hand and on the left hand of the souls (23) of the "dead in this land; every (24) thing which hath "been decreed for thee according to his commands "in the beginning hath been perfected. Now "(25), therefore, O son of Nut, thou art crowned "as Neb-er-tcher is crowned at his rising. Thou "(27) livest, thou art stablished, thou renewest thy "youth, thou art true and perfect; thy father Rā "preserveth in safety thy members, the company "of thy gods ascribe praise unto thee. The "goddess Isis is (28) with thee and never doth "she leave thee; nor [art thou] overthrown by "thine enemies. The lords of all lands praise "thy beauties, even as they praise Rā when (29) "he riseth at the beginning of each day. Thou "risest up in the height upon thy standard, and "thy beauties lift up the face [of man] and make "long [his] stride (30). The sovereignty of thy "father Seb hath been given unto thee; and the "goddess Nut, thy mother, who gave birth unto the "gods, brought thee forth (31) as the firstborn of "the five gods, and created thy beauties and "fashioned thy members. Thou art stablished as "king, the white crown is upon thy head, and "thou hast grasped in thy hands the crook and "the flail; while thou wert in the womb and "hadst not as yet come forth therefrom upon the "earth, thou wast (32) crowned lord of the two "lands, and the Atef crown of Rā was upon thy "brow. The gods come unto thee with homage "and they hold thee in fear; they retreat and "depart [before thee].

PLATE III.

"(33) When they see thee armed with the "terror of R\(\text{a}\), the victory of thy Majesty is in "their hearts. With thee there is life, and "offerings of good (34) follow thee, and that which "is thy due is offered up before thy face.

"Grant thou that I may follow in the train of thy Majesty, even as I did upon earth. Let my soul (35) be called [into thy presence]; let it be found by the side of the lords of right and truth. I have come into the City of God—the region [which existed] in primeval time—with [my] soul, and with [my] double, and with [my] "khu to dwell in this land. (36) The god thereof is the lord of right and truth, he is the lord of the tehefau food of the gods, and he is most

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"holy. This land draweth unto itself every[other] "land; the South cometh sailing down the river "thereto, and the North, (37) steered thither by "the winds cometh daily to make festival therein, "according to the command of the god thereof who "is the lord of peace within it. And doth he not "say, 'The happiness (38) thereof is a care unto "me?' The god who dwelleth therein worketh "right and truth; unto him that doeth them he "giveth old age, and unto him that followeth them "rank and honour, and at length he attaineth unto "(39) a happy funeral and burial in Ta-tchesert.

"right and truth, and my heart hath no crafty "wickedness in it. (40) I offer up before thee "that which is thy due, and I know that whereon "thou livest. I have not committed any sin in "the land, and I have defrauded no man (41) of "that which is his."

[Speech of Thoth]: "I am Thoth, the per-"fect scribe, whose hands are pure. I am the "lord of purity, the destroyer of evil, the scribe of "right and truth, and that which I abominate (42) "is sin. Behold me, for I am the writing reed of "the god Neb-er-tcher, the lord of laws, who "giveth the word and causeth destruction, and "whose speech hath dominion over the two lands. "I am (43) Thoth, the lord of right and truth, "who make the feeble one to gain the victory, "and who avenge the wretched and the op-"pressed on him that oppresseth him. I have "scattered the darkness, (44) I have driven away "the storms, and I have brought the wind unto "Un-nefer, the beautiful breeze of the north wind, "even when he came forth from the womb (45) of "his mother. I have caused him to enter into "the hidden abode, to make to live the heart of "the Still Heart, Un-nefer, the son of Nut, "Horus, triumphant."

PLATE IV.

Vignette: (A) Scene of the weighing of the Heart of the Dead. Huncfer is led by Anubis, the god of the dead, into the Hall of Double Law or Truth, wherein the heart of, emblematical of the conscience, is to be weighed in the balance against the feather β , emblematical of law. Above are a number of gods, before whom Huncfer kneels in adoration and presents a table of offerings. The gods named are:

Ra A., Tem A., Shu M., Tefnut A., Seb M., Nut A., Horus M., Isis Joh.,

Nephthys [6], Hu [1], Sa [1], the Road of the South [1], the Road of the North [1], and the Road of the West [1]. Upon the beam of the scales is a female-headed figure having upon her head the feather emblematical of law. The god Anubis, jackal-headed, and kneeling upon a pylon, tests the tongue of the balance, the suspending bracket of which is in the form of the feather β. Close to the pillar of the scales stands the monster Am-mit, or "Eater of the Dead," having "the forepart of a crocodile, the hind quarters of a hippopotamus, and the middle part (i.e., body) of a lion." On the right of the balance, behind Am-mit, stands Thoth, the scribe of the gods, with his reed-pen and palette with which to record the result of the trial.

Text: (A) CHAPTER OF THE HEART OF OSIRIS,² the royal scribe, Hunefer, triumphant, who saith:—

"My heart to me, my heart my mother, "my heart my coming into being! May there be no thing to resist me at [my] judgment; may there be no opposition to me on the part of the divine sovereign chiefs; may there be no parting of thee from me in the presence of him that keepeth the scales. Thou art my ka within my body, the god Khnemu, who makest strong my members. May I come forth to the place of happiness to which I am advancing. May the Shenit not cause my name to stink before the great god, the lord of Amentet, and may cakes be given unto me in the house of cakes, and cold water in the house of cold water."

Thoth, the lord of divine words, saith:—
"Behold, I hold to be right the name of Osiris,
"the royal scribe, Hunefer; and his heart, also,
"hath appeared upon the scales, and it hath not
"been found to be evil."

Vignette: (B) Hunefer, found just, is led into the presence of Osiris by "Horus, the avenger of his father."

Text: (B) Horus, the avenger of his father, the perfect heir of Un-nefer, saith: "Behold, "I am bringing unto thee Osiris Hunefer; he "hath been acquitted by the scales, and the "tongue thereof resteth upon the place where "it should be."

hât en emsuḥu peḥu-s em ṭeb ḥer-àb set em ma.

2 1.c., Chapter XXX.

of the Book of the Dead.



PLATE V.

"Osiris, governor of Amentet, the great "god," enthroned within a shrine in the form of a funeral chest, the cornice of which is surmounted by a series of uræi having disks upon their heads. The god wears the Atel crown with plumes, and holds in his hands the crook and flail, emblems of sovereignty and dominion. He is swathed in white bandages. Behind him stand Isis and Nephthys, with the legend: "I am thy sister "Isis and Nephthys." From the pool of water in which the throne of the god is set springs a lotus plant, bearing upon its open flower the "four children of Horus," the gods of the cardinal points. Their names, Mestha, Hāpi, Tuamautef, and Qebhsennuf, are given in the three lines of hieroglyphics just above their heads. In the top left hand corner of the shrine is a winged Utchat, typical of the "Eye of Horus"; in one of the hawk's claws which support it is o, shen, the emblem of the sun's eternal course, and in the other a fly-flapper.

PLATES VI. AND VII.

Vignettes: The funeral procession to the tomb, running the length of the two plates. In the centre of Plate VI. the mummy of Hunefer is seen lying in a funeral coffer, mounted on a boat with runners, which is drawn by oxen. In the bows of the boat, on a standard, is a figure of the jackal-headed god Anubis. In front of the boat is the sem priest burning incense in a censer, and pouring out a libation from a vase; he wears his characteristic dress, a panther's skin. Behind, a sepulchral ark or chest, surmounted by a figure of Anubis, is drawn on a sledge by four attendants. In Plate VII. the procession is continued up to the tomb. On the left is the Kher heb, or "Reader," who recites the funeral service; and he is followed by two mourners, six wailing women, and a servant bearing the staff, chair, and toilette (?) box of the deceased. On the right is a group of men performing the last rites. Before the door of the tomb stands the mummy of Hunefer; behind him, embracing him, stands Anubis, the god of the tomb; at his feet kneel his wife, "the lady of the house," Nasha, and his daughter, to take a last farewell of the body. By the side of a table of offerings stand three priests: the Sem priest, who wears a panther's skin, holding in his right hand a

libation vase, and in his left a censer; a priest holding up to the face of the mummy four vases of unguent: and a priest holding in his right hand the instrument — for "opening the mouth," and in his left an instrument with which he is about to touch the mouth and eyes of the mummy. In the lower register are a cow and her calf, two men bearing as offerings a vase of unguent and the thigh of an animal, a table of offerings, a sepulchral box, a leopard's skin, and a table upon which are arranged libation and other vases, vases of unguent, the meskhet instrument —, the pesh-en-kef instrument for the instrument ur hekau,

the boxes of purification, the bandlet, the bundles of spices (?), the instruments seb ur, temānu, etc. On the rounded stele, which stands close to the tomb, the deceased is seen standing in adoration before the god Osiris, and below are eleven lines of hieroglyphies which read:—

"May Osiris, the governor of Åmentet, the "lord of eternity, who spreadeth out in ever- "lastingness, the lord of praises, the governor "of the company of the gods, may Anubis, "the dweller in the city of embalmment, the "great god, the governor of the divine house, "grant unto the double of Osiris Hunefer, who "is greatly favoured by his god, the power to "enter into and to come forth from the under- "world, and to follow the god Osiris in all his "festivals of the new year, and to receive offerings "of cakes, and to come forth into the presence "[of the god]."

Text: [Chapter I.] (1) Here begin the Chapters of coming forth by day, and of the songs of praise and glorifying, and of coming forth from and going into the glorious Neter-Khert; to be recited on the day of the burial of (2) Osiris, the royal scribe Hunefer, triumphant. Osiris Hunefer, triumphant, (3), saith:—

"Hail, O bull of Amentet, behold Thoth, "the king of eternity, is there. I am the great "god near the boat, (4) I have fought for thee. "I am one of those two Horus-gods, those divine "sovereign princes, who make (5) Osiris, the "royal scribe, Hunefer, to be victorious over his "enemies on the day of the weighing of words. "[I am] the (6) friends who mediate for thee, O "Osiris. I am one of the gods born of Nut, "they who slay (7) the enemies of Osiris for him, "and I keep in bonds the fiend Sebau. I am the



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"friends who mediate (8) for thee, O Horus. I "have fought for thee, I have made [the enemy] "to turn back for thy name's sake. I am Thoth, "who have made (9) Osiris victorious over his " enemies on the day of the weighing of words in the "mighty house of the Ancient One who dwelleth "in (10) Annu. I am Tettiu, the son of Tettetu; " I was brought forth in Tettetu, I was conceived "(11) in Tettetu, and Tettetu is my name. I "am with [those] who follow Osiris in Taui-" Rekhtet, (12) and [1] make Osiris to be victorious "over his enemies. Rā commanded Thoth to "make Osiris victorious (13) over his enemies; "and that which was commanded Thoth did. I "am with Horus on the day of the clothing (14) " of Teshtesh. I open the storehouse and I wash "the Still-Heart; I draw back the bolts (15) and "I see the hidden things in Re-stau. I am with "Horus and I guard the right shoulder (16) of "Osiris who dwelleth in Sekhem, and I come " forth from and I [go in] to the flames on the day " of the destruction of the Sebau (17) fiends in "the city of Sekhem. I am with Horus on the "day of the celebration of the festivals of Osiris, "to make the great (18) offering of Rā in the city " of Khemennu on the festivals of the Tena in "Annu. I am he who poureth libations in Tatau "(19) and I exalt him that dwelleth on the Stair-"case. I am a priest of Abtu on the day of " casting up the earth. I see (20) the things which "are concealed in Re-stau. I recite the words of "the festival service of the Soul, who is the Lord " of Tettetu. I am (21) the Sem priest, and I "perform his course. I am the Ur-kherp-hem "priest, on the day of the placing of the Hennu "boat of Seker upon (22) its sledge. I have "grasped the spade on the day of digging the "ground in Suten-henen."

"Hail, ye who make (23) perfected souls to "enter into the House of Osiris, cause ye the soul "of Osiris Hunefer, the royal scribe, triumphant, "to enter along with you into the House (24) of "Osiris. May he see as ye see; may he hear as "ye hear; may he stand as ye stand; may (25) he "sit as ye sit in the House of Osiris."

"Hail, ye who give cakes and ale to perfected souls in the House (26) of Osiris, [give ye cakes and ale at the two seasons to the soul of Osiris Hunefer, the royal scribe, triumphant, who is victorious before all the gods of Abtu, and who is victorious with you]."

"Hail, ye who open the ways, and lay open the paths to perfected souls (27)

PLATE VII.

"in the House of Osiris, open ye the way and lay open the paths to the soul of Osiris Hunefer, the overseer (28) of the palace, triumphant, and [bring him] along with you unto the House of Osiris. May he enter without let or hindrance, and may he come forth in peace from the (29) House of Osiris. May he not be repulsed, may he not be turned back, may he enter in as he pleaseth, may he come forth at will, may he be triumphant (30) with you. May his bidding be done in the House of Osiris, and may no [fault] be found in him."

Text: [Chapter XXII.] (1) The Chapter OF GIVING A MOUTH TO OSIRIS, (2) THE GOVERNOR of the palace, Hunefer, in the underworld, who saith: "I rise out of the egg in the land of "hidden things. May my mouth (3) be given "unto me that I may speak with it in the presence "of the great god, the lord of Amentet. May my "hand and my arm not be forced back before the "divine sovereign chief of the gods (4). I am the "god Osiris, the lord of the mouth of the tomb "(Re-stau), and I have a portion with him who is "upon the top of the steps. According to the "desire of my heart, I have come (5) from the " Pool of Fire, and I have quenched the flame "[therein], and I, Osiris, the royal scribe, the "overseer of the cattle [of the lord of the two "lands] have escaped [therefrom]."

Above the scene in which the ceremony of "opening the mouth" is represented, are sixteen short lines of hieroglyphics forming the text of a composition which is, properly speaking, a part of a work that deals exclusively with the ceremonies performed for the deceased before he was laid in the tomb; "it reads:—

The Chapter of the opening of the mouth of the statue of Osiris, the royal scribe, Hunefer, which is to be performed [when] its face [looketh] towards the south, [and when it is set] upon the sand behind him. And the Kher-heb shall say four times unto the Sem priest as he goeth round about him bearing four vases of water: "Thou art pure with the purification of Horus, and Horus is pure with thy "purification. Thou art pure with the purifica-

² I.e., the reader of the funeral service.

¹ See Schiaparelli, Il Libro dei Funerali degli Antichi Egiziani : Rome, 1882, pp. 22 ff.

"tion of Thoth, and Thoth is pure with thy puri"fication. Thou art pure with the purification of
"Sep, and Sep is pure with thy purification.
"Thou art pure with the purification of Seb, and
"Seb is pure with thy purification. [Thou art].
"pure, [thou art] pure. Four times."

"Hail, Osiris Hunefer, triumphant! In"cense hath been offered unto thee of the incense
"of Horus, and incense hath been offered unto
"Horus of thy incense. Incense hath been
"offered unto thee of the incense of Thoth, and
"incense hath been offered unto Thoth of thy
"incense. Incense hath been offered unto thee
"of the incense of Sep, and incense hath been
"offered unto Sep of thy incense. Incense hath
"been offered unto thee of the incense of Seb,
"and incense hath been offered unto Seb of thy
"incense."

PLATES VIII.-XI.

Vignettes: The vignettes of these plates forming one composition run along the top of the text. The subjects are:—

PLATE VIII. 1. The emblem of Amenta, or the underworld, set upon a mountain; on one side of the standard is a vase, symbolic of drink, and on the other a loaf of bread, symbolic of meat. Two figures of Hunefer, walking in opposite directions, indicate the power which the deceased has to go into and to come forth from the underworld.

- 2. Hunefer in the *seli* hall, moving a piece on a draught-board (to illustrate lines 2 and 3 of the text).
- 3. The soul of Hunefer standing upon a pylon-shaped building. The hieroglyphics by the side read, "The soul of Osiris Hunefer."
- 4. Huncfer kneeling in adoration before one of the two lions which sit back to back and support the horizon △. From the Papyrus of Aniwe learn that the lion on the right is called "Yesterday," and that on the left, "To-morrow" (to illustrate lines 14 and 15).
- 5. The god Osiris, seated, with flail and crook.
- 6. Hunefer kneeling at a table of offerings placed before the *Bennu* bird, which is called in the text by the side the "soul of Rā" (to illustrate lines 22 and 23).

PLATE IX. 7. A hawk-headed god, seated, having upon his head the crowns of the North and South, and holding the flail and crook.

- 8. The mummy of Hunefer lying on a bier within a funeral shrine; at the head and foot are Nephthys and Isis in the form of hawks. Beneath the bier are vases painted to imitate variegated marble or glass, etc.
- 9. Hunefer kneeling in adoration before the two serpent goddesses of the North and South (Uatchit and Nekhebit).
 - 10. A table of offerings.
- right hand over a pool (?) in which is the eye of Horus (b) (to illustrate line 36).
- 12. The god Heh, "Millions of years," holding the emblem of "years" in his left hand; he is kneeling, and is stretching out his right hand over a lake.
 - 13. A lake or pool of water.

The sequence of the vignettes is at this point broken by figures of Hunefer and his wife Nasha, above which are eight lines of text containing an address by the former to "the lords of Amentet" and the company of the gods who dwell in the "underworld."

PLATE X. 14. A pylon, called Re-stau, with open door, wherein is scated a god (to illustrate lines 39 and 40).

- 15. Rā, hawk-headed, seated, and holding the emblem of "life."
 - 16. Two seated gods.
- 17. The god Thoth, kneeling, and presenting the *Utchat*, or Eye of the Sun, to the goddess Meh-urt, who, in the form of a cow, is couchant upon a pylon-shaped building. She has a disk between her horns, the *menat* behind her neck, and a collar hanging below her chin.
- 18. A funeral chest, from which emerges the head of Ra. On the right stand Țuamăutef and Qebḥsennuf, and on the left Mesthà and Ḥāpi. The chest is called the "Aat (district) of Abydos" (to illustrate lines 61 and 62). The deceased kneels in adoration before the god.
- 19. The deceased kneeling before seven gods, each of whom is armed with a knife; the first is human-headed.

PLATE XI. 20. The second is cow-headed; the third is lion-headed; the fourth is lion-headed, and is seated within a hall or shrine; the fifth and sixth have human heads which look behind them, and the seventh is cat-headed. The gods are probably named in lines 77 ff.

21. The deceased kneeling in adoration before five ram-headed gods, each of whom holds the

D



symbol of "life"; their names are Rā, Shu, Tefnut, Seb, and Ba-neb-Ţeţţeţ.

22. The Cat, *i.e.*, the Sun, which dwelleth by the persea tree in Heliopolis, cutting off the head of the serpent, which typifies his enemies.

Text: [Chapter XVII.] (1) Here begin THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND GOING INTO THE UNDERWORLD [AND OF BEING] A KHU IN THE BEAUTIFUL AMENTET, OF COMING FORTH BY DAY AND OF MAKING (2) THE TRANSFORMA-TIONS INTO WHATSOEVER FORM PLEASETH HIM (i.e., THE DECEASED), OF PLAYING AT DRAUGHTS AND SITTING IN THE SEH HALL, (3) AND OF COMING FORTH AS A LIVING SOUL. Behold, Osiris, the royal scribe, the overseer of the palace, Hunefer, triumphant, after he hath come into his haven [of rest]. (4) It is good [for a man] to recite (?) these things upon earth, for then the words of the lord of mankind shall come to pass. And (5) Osiris, the superintendent of the cattle [of the lord of the two lands], Hunefer, triumphant, saith:—

"I am the god Temu in [his] existence; I "am the only One (6) in Nu. I was Ra when " he rose in the beginning, the Prince who created "the beginning (7) of Ra, [and I am] crowned "like the king who is in the city of Unt; Rä "was not yet upon the pillars of Shu, but he "[rested] upon the stairs (8) of him who dwelt "in the city of Khemennu, and the children " of impotent revolt were given over unto him "upon the stairs of (9) him that dwelleth in "Khemennu. I am the great god who created "himself, that is to say, [I am] Water; that is to "say, Nu, the father of the gods, (10) or (as "others say), Ra, the creator of the names of his "members which turned into the gods (11) who "are in the following of Ra, who is irresistible "among the divine beings"(?).

Who then is this? (12) It is Temu, who dwelleth in his disk, or (as others say), It is Rå when he riseth in the eastern (13) horizon of heaven.

Who then is this?

"I, the Osiris, the overseer of the palace, "Hunefer, triumphant, know (14) Yesterday, and "I know To-morrow."

Who then is this? Yesterday is Osiris, and (15) To-morrow is Ra, [the day] wherein the enemies of Neb-er-tcher shall be destroyed, and (16) his son Horus shall have dominion; or (as

1 /.e., the four cardinal points.

others say), It is the day whereon were established the festivals (17) when the dead Osiris payeth homage unto his father Ra, and whereon was fought the battle of the gods, at which time (18) Osiris was ordained by decree to be the lord of Re-stau; or (as others say), Amentet, when the souls of the gods were created, and when Osiris was ordained by decree to be (19) the lord of Set-Amentet; or (as others say), Amentet is the [place] of Ra, and when any god goeth thereunto [he] must arise and (20) do battle with him who is over it.

"I know the great god who is therein."

Who then (21) is this? It is Osiris; or (as others say), Rå is his name, Manhood of Rå is his name, (22) Soul of Rå, the self-begotten [is his name].

"I am the *Bennu* bird which is in (23) "Annu (Heliopolis), and I am the keeper of "the volume of the book of things which are "and of things which are to be."

Who then is this? It is Osiris, [or (as others say),] It is his dead body, (24) or (as others say), It is eternity and everlastingness.

What then is this? Eternity is the day, and (25) everlastingness is the night.

"I am the god Amsu in his manifestations; "I have placed my two plumes (26) upon my "head."

What then is this? Amsu is Horus, the avenger of his father, and his manifestations are (27) his births. The plumes upon his head are Isis and Nephthys when they go forth to set themselves there (28) even as his protectors, and behold, they establish themselves upon his head, or (as others say), They are the two exceeding great urai which are upon the brow of their father Temu, or (as others say), They are his two eyes which are lacking (30) in his head.

"I am in [my] land, and I have come into "my city."

What then is this? It is the horizon (31) of [his] father Temu.

"I have made an end of my shortcomings, "and I have put away my faults."

What then (32) is this? It is the cutting off of the corruptible in Osiris, the royal scribe of the divine offerings. Hunefer, triumphant, and the putting away from him all evil things which (33) cleave unto him.

What then is this? It is his purification on the day of his birth (34) in the great double nest which is in Suten-henen (Heracleopolis



Magna) on the day of the offerings of (35) mankind to the mighty gods who are therein.

What then is this? "Millions of years" is the (36) name of the one [nest], "Great Green" is the name of the other; a pool of natron, and a pool of (37) nitre, or (as others say), "Guide "of millions of years" is the name of the one, "Great Green" is the name of the other, (38) or (as others say), "Begetter of millions of years" is the name of the one, "Great Green" is the name of the other.

What then (39) is this? It is Re-stau; that is to say, it is the Tuat (i.e., the underworld), on the south of An-rut-f, and the northern door of the (40) tomb of Osiris.

Now as concerning the Lake of Maāt, it is Abţu (Abydos).

What then is this? It is Sekhet- (41) Aanre, which produceth the divine *tchefau* food of the two Horus-gods who are behind their shrine.

Now as concerning (42) the Gate of Tchesert, it is the Gate of the pillars of Shu, that is to say it is the Gate of the Western (43) Tuat, or (as others say), It is the two leaves of the door through which the god Temu passeth when he goeth forth from the eastern horizon of heaven.

"O ye who are in the presence [of Osiris], "grant me your arms, for I am the god who "shall come into being among (45) you."

What then is this? It is the drops of blood which fell from the god (46) Ra when he set out to perform his own slaughter, and they rose up and came into being in the forms of the (47) gods who are in the presence of Ra, namely, Hu and Sa, who are in the following of the god (48) Temu daily and every day, or (as others say), Osiris, the royal scribe, the overseer of the cattle, Hunefer, triumphant, hath filled the (49) Eye of the sun after it hath been pierced on the day of the combat of the two Fighters (i.e., Horus and Set).

What then is this? (50) It is the day on which Horus fought with Suti who east (51) filth in the face of Horus, and when Horus took possession of the powers of Suti. Now (52) these things did Thoth cause him to do with his own hands.

"I lift up the hair cloud from the Eye of "the sun at the season (53) of whirlwind and "storm."

What then is this? It is the right eye of Rā when it stormeth (54) at him after it hath

been pierced. Now Thoth raiseth up the hair [cloud] which is upon it, and he bringeth (55) it alive, and whole, and sound, and without any blemish whatsoever, or (as others say), It is his eye when it is sick and when it (56) weepeth for its fellow eye; then Thoth standeth up to cleanse it.

"I behold Rā who was born (57) yesterday "from the buttocks of the cow Meht-urt; his "strength is my strength, and my strength is his "strength."

What then is this? (58) It is the water of heaven, or (as others say), It is the image of the Eye of Rā in the morning (59) at his daily birth. Now Meḥt-urt is the Eye of Rā (60). Therefore, I am the mighty one among these gods who are in the following of Horus. [These] words are for (61) him that loveth his lord.

What then is this? [These gods are:—] Mestha, Ḥāpi, Ṭuamāutef (62) and Qebhsennuf.

"Homage to you, O ye lords of right and truth, and ye divine sovereign princes who are behind Osiris (63), who cause iniquity and sin to be cut off, and ye who are in the following of Hetep-se-khutnes, (64) grant that I may come unto you. Do away the faults which cleave unto (65) me even as ye did for the eight divine Souls who are in the following (66) of the lord Sepi. Anubis appointed their place on the day [when was said], 'Come therefore thither'" (67).

What then is this? These lords of right and truth are Thoth and Astes (68), the lord of Amentet. Now, the great divine sovereign chiefs who [stand] behind Osiris are Mestha, Hāpi, Tuamāutef (69) and Qebhsennuf... and it is they who are behind the [constellation of the] Thigh in the northern sky. Now the divine ones (70) who do away (?) the defects of those who are in the following of the goddess Hetep-se-khus are the Sebak (gods) who dwell in the waters (71). Now the goddess Hetep-se-khus is the right eye of Rā, or (as others say), It is the flame which hath its being (72) in the following of Osiris to burn up and destroy the souls of his enemies.



Flere, in the middle of the Chapter, the artist introduces pictures of Hunefer and his wife in the attitude before described; Hunefer is called "Osiris, the royal scribe, of the divine offerings of Men-Maāt-Rā (i.e., Seti I.)." Above the figures are eight short lines of text which read:—(t) "Homage to you, O ye lords of "Åmentet, and ye company of the gods who dwell in the under-world!(2) May they grant a going in and a coming forth without "repulse (3) at the doors of the lords of the Tuat; and the receiving "of cakes (4) and a coming forth before them at (5) the altar of the "lords of eternity to the ka (i.e., double) of Osiris. (6) the royal "scribe, Hunefer, triumphant. May bread be given (7) in the house "of bread, and cool drink in the house (8) of cool drink to Osiris, "the overseer of the cattle, Hunefer, triumphant."

Now as concerning all the (73) evil which cleaveth unto Osiris, the overseer of the palace, Hunefer, triumphant, [it is all that he hath done] against the lords of eternity since he came forth (74) from his mother's womb. Now as concerning the eight shining ones, even Mestha, Ḥāpi, Tuamäutef (75), Qebhsennuf, Maa-tef, Kher-beq-f, and Heru-khenti-[an-]maati, Anubis appointed them (76) protectors of the funeral chest of Osiris, or (as others say) [he set them] behind the place of purification which holdeth the body of Osiris; or (as (77) others say), these seven shining ones are Netcheh-netcheh, Qet-qet-ka (?), An-erta-(78), nef-2, ..., . [79]... [bes]-f-khenti-heh-f, Āq-ḥer-(80) âm-unnut-[f], Ar-ba-f-pa-ânes, Aseb-ḥrâ-pert-emkhet (81). Now [the holy ones who minister in his chamber] are Heru-khenti-[án]-maa, and Horus the avenger of his father, or (as others say), they are the divine Tchafi (82) [who are] the soul of Ra and the soul of Osiris, [or] the soul of Shu and the soul of Tefnut, [or] (83) the soul of the Lord of Tattu, or (as others say)

"I am the great Cat which fought (?) by the "(84) persea tree hard by, in Annu, on the night "of fighting and fettering the Sebau fiend, (85) "on the day when the foes of Neb-er-teher were "destroyed."

(86) What then is this? The great Cat which fought (?) [in Annu] is Ra himself, and he is called Má[u] (87) by reason of the speech of the god Sa [who called him] "Ma"; or (as others say), [the great Cat] is the god Shu who maketh over whatsoever is in the house of Seb (88) unto Osiris, the overseer of the cattle, Hunefer, triumphant. Now as concerning the mountain of heaven Now as concerning [the foes by the side of] the persea tree which was near the great Cat in Annu, they are the children of (89) impotent revolt when they produce the storm. And as to the words, "the night of the battle," they concern the inroad [of the children of impotent revolt] (90) into the eastern part of heaven, whereupon there arose a battle in heaven and in all the earth (91).

"Hail! thou who strengthenest the pillars of "Shu, like unto whom there is none among the "gods, who givest blasts of fire [from thy mouth, "and who makest the] two lands [bright] (92)

Only seven gods are mentioned.

Here the text becomes very corrupt.

"with thy radiance; deliver thou Osiris, the royal scribe, Hunefer, triumphant—making him to sail over that which [Shu] supporteth—(93) from the great god whose forms are hidden, and who giveth light, and whose eyebrows (94) are like unto the arms of the balance on the night when the serpent brood are brought forth." (95)

What then is this? It is Anubis, and it is Horus-khenti-aru, and it is the divine sovereign chiefs (96) who repulse the enemies of Neb-er-teher.

What then is this? It is Horus.

"I know the mighty one of the (97) sheniu "princes, whose eyes are never overcome; or (as "others say), before Osiris, the royal scribe, the "overseer of the palace, Hunefer, triumphant. "(98) Let me never fall headlong into their fires, "because who goeth about heaven robed " in flame. I know (99) their names, and I know "Rā, who dwelleth among them in the House " of Osiris. Hail, thou who sendest forth light " (100) from thine eye, and who art thyself unseen! "[Hail] thou who art over thine altars, and "who announcest Hapi (i.e., the Nile), being "thyself (101) unseen. I am strong upon earth "before [Ra], and may I arrive before Osiris. "Let not your offerings become [harmful] unto "(102) me, O ye who preside over your altars, " for I am among those who follow after Neb-er-" tcher according to the writings of (103) Khepera. " I fly as a divine hawk, I cackle as a smen goose; " (104) I draw through eternity even as Neḥeb-ka."

What then is this? It is Rā himself. (105)
"Deliver thou Osiris, the royal scribe, the

"overseer of the cattle, Hunefer, triumphant, "from who seizeth and carrieth off souls, "(106) who devoureth hearts, and who liveth "upon his offal; or ([as others] say), from him "that dwelleth in fiery light, (107) and whom the "helpless one feareth."

What then is this? It is the god Suti. (108) Now as concerning it is the limb of Osiris; or (as others say), it is the limb (109) of Ra. Now she who spreadeth my hair over my face and draweth it over my brow is Isis, (110) who hideth in her hair and draweth her hair over her. Now, as concerning Uatchet, the lady of flames (111), she is the Eye of Ra. Now as concerning those who would remove me, and would do evil unto me, they are the fiends of darkness.



THE PAPYRUS OF HUNEFER.

THE HIEROGLYPHIC TEXTS, WITH INTERLINEAR TRANSLITERATION AND TRANSLATION.

PLATE 1.
1. \times 1
pet an Ansar Hu-nefer maaxern t'et-f anet'-hra-k heaven. Behold Osiris Hunefer, triumphant, he saith; Homage to thee,
Rå em uben - f Temu em hetep - f uben - k Rå in his rising, Temu in his setting. Thou risest
sep sen pest - k sep sen χūū - θ em sutenet netern entek (twice), thou shinest (twice), diademed as king of the gods. Thou art
neb pet neb ta ari hern lord of heaven, lord of earth, maker of the beings of heaven
xern neter nā xeper em sep tep
and of the beings of earth, God One, who came into being in time primeval, ari tain genna rexit ari Nu genna maker of the world, creator of mankind, maker of the god Nu, creator of
9. 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
10. 282

se-xeper

binding fast the mountains, making to come into existence men and women,

ret



fuu

[when thou] sailest on in the horizon, O exalted one in the Sektet boat.

Amen-Ra hetep her Maat Homage to thee, Amen-Rā, reposing upon Maāt, thou sailest over heaven,

19 = 55 = 30 15. NEXT 1110 face every looketh on thee. Thou growest, strides thy majesty,

do it is the second of the second rex - in hrán án thy beams are on [all] faces. Not known art thou, no tongue

sen - f apu her - k is worthy (?) to declare (!) his second except thyself. Thou art alone like

the bringer of the basket (?). They adore [thee]

am - k må enti her - sen nek entek setemet er they swear by thee, inasmuch as thou art over them, thou hearest

17.0 and thou seest. Millions of years [have passed] over with thine cars

The Me - The self of the self ănț - k er sen due cr the world, not can I count [those] which thou hast passed through.

xer ab - k hru nefer em Is decreed (?) by thy heart day happy in thy name of Traveller,

na - \theta atern em heli hefnu thou dost journey over leagues of millions of years and hundreds of thousands,

? day of all one all l'a - k su er hetep thou sailest over] them in peace, steering over the watery abyss

er auset mer-nek åri-k su em unmut to the place [which] thou lovest; thou doest a moment this in

little, thou settest, thou endest the hours. Behold, Osiris, overseer of the palace

到一点 二 医二氏 of the lord of the two lands, Hunefer, triumphant, he saith: Hail,

一分多不」」、101 意一。20. ~ 当月 unt - f pu en t'etta à âten my lord, bringing eternity, his existence is for ever. Hail, Disk, of of Rate of 1a - k of rays, when thou shinest live all men; grant thou lord

an that may see thee at the earliest dawn of each day

Rá-Maût-Men overseer of the palace of Men-Maat-Ra (Seti I.), Hunefer.

PLATE II.

aain Adoration to Osiris, let be given to him praises, and homage to Unnefer

Ta-t'eser tchen - ta en and prostrations before the lord of Ta-tcheser. Exalteth those who are on

= 14 11 śā - f an Ausar mer per en neb

1'21-1 Hunefer, triumphant. He saith: I have come to thee, O son of

Nut Ausar Cetta वंगर - वं स्था hey Nut, Osiris, prince of eternity. I am

and I rejoice at what he hath done all. He hath brought to thee winds

net'em fent - k any 1658 thy nose, life and strength to thy face sweet beautiful,

meht pert em Temu er sert-k neb and the north wind coming forth from Temu to thy nostrils, O lord

țău - f nhen Su her senhet - k of Ta-tcheser. He hath made shine Shu upon thy body;

selici' - f nek nut senket ter - f nek he hath illumined for thee the way with light; he hath destroyed for thee

四年 一年 11.15 the evil things which belong to thy limbs by the might of his atterance,

(He maketh to be at peace) with thee the two Horus gods, the two brethren, he destroyeth



THE PAPYRUS OF HUNEFER.		
nek neseni xennu sam - nef nek for thee storm and whirlwind, he maketh to be gracious to thee	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	
Relati tani em hetep xer - k fer - f the Relati, the two lands [are] at peace with thee, he hath destroyed	Tester cm hetep bak - sen en hert - k and the Red-land are in peace, they serve thy dominion.	
nek sept er abu-sen sensen nat sen-s for thee the wrath in their hearts, he reconcileth one with his fellow.	er - peru smen er äuset - sen nut sept ker Temples are established upon their places, cities and nomes keep hold	
Sa-k Heru om maāxeru em-baḥ ā paul Thy son Horus is in triumph in the presence of the cycle	ther ren-sen semaātu-u nek em neter-hetepu upon their names, we will pay our due to thee in divine offerings,	
netern temen - θά ἀu crţān - nef sutenit tep ta of the gods complete, hath been given to him sovereignty over the earth,	auten - tu her ren - k letta mis - tu nek offering sacrifices in thy name for ever. Are cried out to thee	
hert - f em ta er t'er - f sup - nef nest his rule is in the earth, the whole of it. Are adjudged to him the throne	liekennu her ren - k du gebli en ka - k praises to thy name, are poured out libations to thy ka,	
Seb and the rank founded by Temu, which is established	fer-xeru and sepulchral meals [are brought] by the khus who are in	
em anu em amt xeti her tebt by decrees in the archive chamber, and inscribed upon a slab	sesi - k satut un her faut em kesui thy following, is shot out water by the paut on both sides	
ent bât mà ntu en tef - k Ptale - Tanen of iron according to the command of thy father Ptale - Tanen	cn bain mit cm ta pen menx sexern - k of the souls of the dead in this land. Are wrought thy designs	
her auset urt tā - nef sen - f her sedes Su upon the seat great. He hath set his brother over what supports Shu	meb må entån - j xer håt xåån årek all according to his orders in the beginning. Crowned therefore art thou,	
her $a\chi$ mu er tun er serut to stretch out the watery mass over the mountains to make to grow	Sa Nut ma $Neb-er-t'er$ em $\chi a\bar{a} - f$ $in - k$ son of Nut , even as is $Neb-er-tcher$ at his rising. Thou art	
pert her set pert what groweth upon the mountains, and things which grow, and grain (?)	27. $\uparrow \circ $	
pert her to $t\bar{a} - f$ annu her mu her and what groweth upon the earth; he giveth income by the water and by	Rā preserveth thy members, the company of thy gods	
ta se-nat' en sa-k Hern netern hern the earth. Betake themselves to thy son Horus the gods celestial	erfâ - nek dain .luset henâ - k du teŝ - s drek du give to thee praise. Isis is with thee, not separateth she from thee, not	
netern ta sesi + sen er arit - f utu - nef and the gods of earth, they follow [him] into his chamber, he is decreed	sexer xefti - k nebu tain nebu her that overthrow [thee] thy enemies. The lords of lands all are praising	
neb em heru - sen ari - set set her - ā ab - k net'em over them, they perform it straightway. Thy heart is glad,	neferu-k må Rā em nben - f tep tuan ån - k thy beauties as [they do] Rā in his rising at dawn,	

E 2

sega hra se-usext nemtet an ertan - neg exalt the face, and broaden the step.

netern mes-nes tu em ur en netern v
the gods, hath given birth to thee as the greatest of five gods.

 $\frac{1}{he\eta} \frac{1}{ne\chi e\chi} \frac{\partial u}{\partial u} = \frac{1}{he\eta} \frac{\partial u}{\partial u} = \frac{1}{he\eta} \frac{\partial u}{\partial u} = \frac{\partial u}{\partial u}$

the earth, thou wert crowned as lord of the two lands, the alef crown

Rā em āpt - k i - nek neteru em kes of Rā was upon thy brow. Come to thee the gods with homage.

sent + t - k rer χet they fear thee, go round about backwards

PLATE . III.

33. Received their limbs [when] they see thee in the strength of Rā,

nern hen - k cm abu-sen anx hena - k the victory of thy majesty is in their hearts. Life is with thee,

 $t\bar{a} - k$ un - a em sesi hen - k ma un - na Grant thou that I may be in the following of thy majesty even as I was

tep tu mis - tu bu - i qem - f tu er-kes nebu upon earth. Let be called my soul and let it be found near the lords

Maat i - a cm nut ent neter t'at'at en sep tep of Maat. I have come into the city of the god, the region of time primeval,

maāt neb t'efau āū śeps sta nes ta of maāt, lord of tehefau food, great of sanctity; it leadeth land

neb in - nes qemā em xet meht em every. Cometh to it the south sailing down the river, and the north with

nifu her useru cr select - s cm ment mai winds by means of rudders to make it keep festival daily according

utu en neter-s enti neb hetep em xennu - s
to the command of its god, who is the lord of peace within it.

an t'et - nef han - re - na reśni ari

Not doth he say, "I bave a care for the happiness [thereof]?" Maketh

maat on notor am - s ta-f it on ari-nof

right and truth the god who is in it. He giveth old age to him that doeth

set or polit - f amax politic once on gerest it, to him that followeth it honour, attaineth this man to a funeral

nefert sam - ta em Ta-t'esert i - i nek aani - [a] χer happy and burial in Ta-tchesert. I have come to thee, my hands possess

maât hât- à ân ker âm - f henk - nek right and truth, my heart bath not iniquity in it, [I] offer to thee

maat er $\chi e/t - k$ $re\chi - kua$ $an\chi - k$ am - s what is due before thy face. I know what

in ari-a asfet em ta pen an het sa

I have not done wickedness in this land. I have not defrauded any person

em xert unk Tehuti an ager ab aani neb of his property. I am Thoth, scribe able, pure of two hands, lord

āb fer bu fut ân maât
of libations, destroyer of evil things, scribe of right and truth,

betn - f isfet māk - nā ār - f Neb-er-t'er an abomination to him are sins. Behold me his writing reed, Neb-er-Teher,

neb hepn eriā meļu ter - f ker en meņet - f the lord of laws, giving the word he destroyeth, possess his words

tani nuk Tehuti neb maāt semaāxeru the two lands. I am Thoth, the lord of Maāt, making to triumph

xeh net - hra maar at her uset - f the feeble, avenging the wretched and oppressed on his oppressor.

an xersek - na kekui kefa - na sena - na I have scattered the darkness, I have done mightily. I have driven

nifu en Un-nefer maä nefer en mehit mä winds to Un-nefer breeze fair of the north wind even as

pert - f em χat en mut - f $t\bar{a}$ - $n\bar{a}$ aq - f he cometh forth from the womb of his mother. I have made him to enter

er tephet seta er anx ab en urt - ab Un-nefer into the abode hidden for the life of the heart of Still Heart, Un-nefer,

sa Nut Heru maâxeru son of Nut, Horus, triumphant.

PLATE IV.

I. [Speech of Thoth.] The second of divine words:-

mākui her metru ren en Ansar suten ān Hu-nefer Behold I am making just the name of Osiris, the royal scribe, Hunefer.

an ab-f pert her maxa bu qem-nef ta

His heart hath come forth in the scales, not hath it been found evil.

II. [Speech of Horus.] The land of the land of the second of the second

ina menχ en Un-nefer mākna her bes nek
heir perfect of Un-nefer:— Behold, I am bringing to thee

Insair Hu-nefer au - f sap mi māxa au Osiris Hunefer. He hath been judged by the scales,

PLATE VIL1

THE INSCRIPTION ON THE FUNERAL STELE:-

suten tā hetep Ansar xenti Amentet neb heh May give a royal eblation Osiris, governor of Amentet, lord of eternity.

sest em t'etta neb daiu xenti pant
possessor of everlastingness, lord of praises, at the head of the company

neteru-f à Anpu âm ut neter āu of his gods. Hail, Anubis, dweller in the town of embalmment, god great,

 $\frac{1}{\chi enti} \qquad \frac{1}{neter-let} \qquad \frac{1}{ta-sen} \qquad \frac{aq}{aq} \qquad \frac{pert}{pert}$ at the head of the divine house, may they grant an entrance and an exit

in the underworld, a following of Osiris in his festivals all at the

tep renpit sesep sennu pert em-bah eu ka new year, a receiving of cakes, and a coming forth into the presence to the ka

of Osiris, savoured greatly of his god, Huneser. Chapter of making

the opening of the mouth of the statue of Osiris, the royal scribe

Hu-nefer | hri - f | er | res | her | set | ent | sand

ha - f met an xer-heb sem rer
behind him Saith the kher-heb to the Sem priest going back

Heru $\theta es \ rer$ $\bar{a}b - k$ $\bar{a}b$ Tehuti $\theta es \ rer$ is Horus, conversely. Thou art pure, pure is Thoth, conversely.

Thou art pure, pure is Sep, conversely. Thou art pure, pure is Seb,

θes rer āh sep sen sep IV hai Āusār Hu-nefer conversely. Pure, twice; times four. Cometh Osiris, Hunefer,

maâχeru senθer - k senθer Heru θes rer triumphant. Thou hast incense of the incense of Horus, and conversely.

^{*} For the transliterated text of Chapter XXX, B see The Papyrus of Ani, pp. 11, 90.

³ For the hieroglyphic text of Chapters L, XVII., and XXII. (Plates VI.--XI.), see *The Papyrus of Ani*, pp. 19, 27, and 274.

 $sen\theta er - k$ $sen\theta er$ Tehuti $\theta es rer$ $sen\theta er$ Thou hast incense of the incense of Thoth, and conversely; the incense

Sep $\theta cs \ rer$ $scu\theta er$ Sch $\theta cs \ rer$ of Sep, and conversely; the incense of Seb, and conversely."

PLATE IX.

1. In anel shra - ten nebn Amentet pant netern am Homage to you, O lords of Amentet, O company of the gods in

Neter-xert ta - sen aq pert an sena - tu - a the underworld! May they give entrance and exit; may I not be turned back

3. I III em an 4. www bill the sesep sennu at the doors of the lords of the Tuat; may [I] receive cakes and

pert em - bah sen her xaut en nebu heh en a coming forth before them on the table of the lords of eternity to

ka en Ausār suten ān Hu-nefer maāxeru tā-tu-nā the ka of Osiris, the royal scribe, Hunefer, triumphant. May be given to me

tau em per tau qebh em per qebh cakes in the house of cakes, and cool water in the house of cool water,

in Ausar mer menmenu Hu-nefer maaxeru the Osiris, the director of the cattle, Hunefer, triumphant.



THE PAPYRUS OF ANHAI.

The papyrus of Anhai Who was found at Dêr el-baḥarî, a place situated on the western bank of the Nile opposite the site of the ancient city of Thebes, and it was purchased, along with several objects which formed part of the funeral furniture of the deceased, by the Trustees of the British Museum in 1888. It measures 14 ft. 63 in. by 1 ft. 4½ in., and is composed of good though somewhat thin material, of a light colour, and owing to its excessive brittleness it was damaged in several places by the finders, but very few words of the text are wanting.

The papyrus of Anhai is valuable rather as a work of art than as an authority for the text of any portion of the Book of the Dead. It is profusely illustrated, and the work of the artist is of more value than that of the scribe, the latter having only filled up the spaces not already occupied by the vignettes, rather with a view to calligraphic effect than to supply an accurate or even consecutive text. As an example of the illustrated papyri which were buried with the priests and priestesses of Amen-Rā at Thebes this papyrus is highly important; and for purposes of comparison with the beautiful specimens of the XVIIIth dynasty and of tracing the modification and developement of artistic design and religious ideas, it is of the greatest value.

Of the lady Anhai we know nothing beyond the fact that she was a singer in the College of Amen-Rā at Thebes; and as she is called "lady of the house" nebt per (see Plate I., l. 4), she was probably a married woman. Her husband's name does not appear, but the digging figure in the first section of the Elysian Fields may represent him (see Plate VI.). Her mother's name was Neferitu Lagrange who, though it

is not so stated, was probably, like Ånhai, a priestess; her father is nowhere mentioned. There is nothing in the papyrus to enable us to assign an exact date to the papyrus, but, inasmuch as the artistic work—though different from, and in some respects inferior to, that of the XVIIIth and XIXth dynasties—is well executed, and betrays none of the carelessness characteristic of that of the VIIIth and VIIth centuries before Christ, we may assume, with probable correctness, that the document was written shortly after the end of the rule of the XXth or XXIst dynasty, about B.C. 1100.

In the older Theban papyri the vignettes and text are enclosed within a border of two colours, red and yellow. In the papyrus of Ånhai the upper border is in the form of the sky-symbol , and is painted blue accordingly; the border at each end of the papyrus is a thin black line; and only that at the bottom is painted red and yellow. The text is divided usually by red lines instead of black; but in the hymn to the rising sun (see Plate I.) the dividing lines are blue, and on each side of them is a thin red line. The catch-words, etc., are, as usual, in red; there are no rubrics, and the titles of only a few of the texts are given.

The contents are as follows:-

- 1. Hymn to Rā-Harmachis in the eastern part of the sky; with vignette.
- 2. Speech of Thoth, declaring what he has done for Osiris, as in the papyrus of Hunefer.
- 3. Speech of "Horus, the avenger of his father," who appears to be leading Anhai to some of the pylons of the realm of Osiris; with vignettes.
- 4. A version of the Introduction to Chapter CXXV. of the Book of the Dead, which is only

F 2



otherwise known from the papyrus of Ani recited by Anhai at the entrance of the Hall of Judgment; with vignette.

- 5. The Judgment; with vignette, wherein the hawk-headed god who wears the crowns of the South and of the North, and who though usually called "Horus the avenger of his father," is here styled "Horus-Thoth," introduces Ånhai to Osiris.
- 6. Part of Chapter CX. of the Book of the Dead recited by Ånhai at the entrance to the Elysian Fields; with vignette.
- 7. The "Negative Confession," from Chapter CXXV. of the Book of the Dead recited by Anhai, standing at the entrance of the Hall of Double Truth; with vignettes.
- 8. Vignette of the mummy of Anhai lying on the top of the double staircase in the city of Hermopolis.
- 9. Vignette of the Creation, in which the boat containing the Sun and the other great gods is being lifted up out of the watery abyss by the god Nu.

Comparing the texts and vignettes in the papyrus of Ånhai with those of the older papyri, we learn that the priests of Åmen did not confine themselves to traditional forms and ideas in their funeral papyri; they had no hesitation in introducing new vignettes and details, many of which are not only entirely unknown in the older Theban texts, but even have no connection with their subject matter. The following are the more important variations characterizing the papyrus of Ånhai.

I. The figure of Anhai is taller than the figures of the women in the older papyri, and instead of white garments she wears a diaphanous material reaching quite to the ground; the cone on the head is much lower, she wears earrings, the waviness of her hair is well marked, and a long vine branch droops from her hand.

II. In the vignette accompanying the hymn to the rising sun, the artist has represented the hawk perching upon the emblem of Åmentet, or the West, which is usually characteristic of the setting sun; he has also introduced a number of bearded figures, some of whom stand, and others lie prostrate, in adoration, and two winged *Utchats*, each typifying one-half of the sun's orbit. It must be noted, too, that the disk upon

the hawk's head is gilded: this is probably the earliest known instance of the use of gold in illuminated papyri. The text of the hymn to the rising sun is different from any other known.

III. The scribe began to inscribe a speech by "Horus, the avenger of his father" (see Plate II.), but, having written only a single line, he went on with the speech of Thoth, and added the remainder of the speech of "Horus, the avenger of his father," at the end of it (see Plate I.). The terms of the speech of Thoth are peculiar to the papyrus.

IV. The artist has drawn only six (see Plates II. and III.) out of the twenty-one pylons which are described in Chapter CXLVI. of the Book of the Dead, and the scribe has omitted the texts which should accompany two of them, probably for want of space; by the side of two of the pylons he has written wrong texts. From the position of the fragment of Chapter CXLV. as given here, we may, perhaps, assume that the Egyptians believed that the deceased would have to pass through these pylons on the way to the Hall of Judgment.

V. The Judgment Scene has been very considerably modified in its arrangement and details.

The following objects in the British Museum were found with the papyrus of Ånhai:—

- 1. The papyrus was deposited inside a wooden figure of the god Osiris, which rests upon a hollow pedestal made in the form of the hieroglyphic for Maat —. The face and hands of the god are painted green, his crown is white, the plumes are green, and a flail and crook are painted across his breast; over his shoulders is a brown cape ornamented with large green spots surrounded by white annular ornaments, and his body and legs are draped in white, ornamented with "feather work" in green and red (see B.M., No. 20, 868).
- 2. Wooden box, with three divisions, each of which has a cover inscribed with the name of Anhai. The inside is distempered white, but the outside is covered with a thin layer of painted plaster of a greenish-black colour, on which are traced in yellow outline the following figures:—

 1. The lady Ånhai, kneeling with her soul before a sycamore tree, and catching in her hands the water of life which the goddess Nut is pouring out upon them. The hieroglyphics read: "Osiris, the lady of the house, the singer of Åmen,



to [his] father Un-nefer."

Anhai, triumphant in the underworld." 2. Anubis, couchant, holding the *kherp* sceptre, and Anhai presenting a sistrum and a flower to Mestha. 3. Osiris, seated, with the flail and sceptre in his hands, and the *atef* crown upon his head. Behind him stands Isis, and before him Osiris Anhai, with hands raised in adoration. The text is the same as before. 4. Anubis, couchant, holding the *kherp* sceptre, and Anhai standing in adoration before the god Hāpi; her right hand is raised, and in the left she holds a flower [No. 24,712].

3. Wooden box, with two divisions, each of which has a cover inscribed with the name of Anhai. The inside is distempered white, but the outside is covered with a thin layer of plaster, whereon in bright colours are painted the following figures: -1. Horus, the son of Isis, wearing the crowns of the South and North, seated upon a throne; in his right hand is the emblem of life, and in his left a sceptre. Behind him stands the goddess Mer-seker, > 4 4 6, having the emblem of the "West" apon her head; and before him stands Anhai at a table of offerings. 2. The gods Mestha and Qebhsennuf. 3. The god Heru-khuti-Tem 🐒 🚊, hawk-headed, and wearing a disk encircled by a serpent, seated upon a throne; in his right hand is a sceptre, and in his left is the emblem of life. Behind him stands the goddess "Maät, the daughter of Rä, who dwelleth in the front [of the boat], the lady of heaven, the mistress of the world," [120 = 1 1272, and before him stands Anhai at a table of offerings [No. 24.711].

4. Four painted wooden ushabliu figures inscribed with the name and titles of the deceased, and with a version of the VIth Chapter of the Book of the Dead [Height 7½ in. Nos. 24.734, 24.735, 24.736, 24.737]. In each case the name and titles of the deceased read:—

5. Five painted, baked earthenware ushabtiu figures [Height 7\frac{2}{8} in. Nos. 24,729, 24.730, 24.731, 24.732, 24.733], with inscriptions similar to those above.

6. Two painted, baked earthenware ushabtiu figures [Height 7 in. Nos. 24,716, 24,717], inscribed with the name and titles of Anhai.

PLATE I.

Vignette: (A) The Lady Anhai A

Text: (1) A Hymn of praise to Rā-Harmachis [when he riseth] in the eastern part of heaven. Behold, Osiris, the singer of Āmen, Ānhai, who saith:—

"Homage to thee, O Ra, great god, lord of "Ta-tchesert, (2) heir of eternity, prince of ever"lastingness, king of the Tuat (i.e., underworld),
"sovereign of Åkert, prince who dwellest in "Ånnu, and in Nif-urt, Heru-shef, lord of the two "lands, mighty one of mysteries with (3) Ånnu of "the south, perfect Soul, who dwellest in Åbtu, "whose limbs the two divine sisters unite together, "divine Bull, the lifter of the hand in the city of "Senti, Åmsu in Åpt, whose (4) Soul is in thy "sister, and whose splendour is upon earth and "in the mighty and uppermost regions of the "underworld."

And behold, Osiris, the singer of Amen, Anhai, saith:—

"I have entered in that I may praise [thee], "and that I may hear the words which are "spoken among the thirty divine ones. May "[the god] deal rightly with me; may he make "perfect [my] two hands with joy; may I go "in and be raised up; may I come forth and "germinate. May I rejoice at the words which "shall be spoken unto me with right and "truth, unto me, the favoured one of the lords "of triumph. May my body be borne unto the "province of Thebes; may it rest therein under "the protection [of the god] thereof; may I "eat(?) with the gods of the Tuat (i.e., under-"world); may I behold the god Ptah in his "shrine; may I join myself unto the divine

"mariners of Abydos, and unto the sailors of the lord Amen of the met boat."

And behold, Osiris, the singer of Amen, Anhai, saith:—

" May I drink water which cometh from the "source of the stream; may my body be not "imprisoned; may I advance towards the neshem "boat; may I not be driven away from my boat, "and may I the seker boat in Re-stau; "... Osiris, in Tattu; may my name be invoked, "and may it be found along with those of the "divine favoured ones; and may they grant unto "me offerings, and divine food, and cold water in "the underworld. May I enter into the presence " of the company of the gods; may I receive "cakes in Ta-tchesert; may Amentet open wide "her hand[s] unto me; and may Un-nefer deliver "the double of Osiris Anhai, the greatly favoured "one of the lords of Ta-tchesert, the singer of " Amen in the underworld day by day."

Vignette: (B) The hawk, symbol of Rä-Harmachis, or the rising sun, supported on the standard emblematic of the West &, which rests upon a range of mountains; on the hawk's head is the Sun's disk encircled by a serpent. On each side of the hawk and standard are: (1) The Eye of Horus, winged, with pendent uraus, and the emblem of eternity, and the feather; (2) a bearded figure lying prostrate on his face in adoration of the god; (3) four gods standing upright with hands raised in adoration; and (4) two apes, typifying the Spirits of the Dawn, with their forepaws raised in adoration. Below these, on the right, is a kneeling figure of "Isis, the divine "mother, the daughter of Ra, who dwelleth in "the front of the [boat of the Sun]"; and on the left is the goddess "Nephthys, the divine sister, "the house of the living"; each goddess raises her hands in adoration. Beneath, on each side of the standard, is the soul of the lady Anhai in the form of a woman-headed hawk, standing upon a pylon. This vignette belongs to the hymn to the setting sun.

PLATE II.

Vignette: (A.) The god Heru-net-atef (i.e., Horus, the avenger of his father), having upon his head the crowns of the North and South, leading the deceased Anhai into the presence of those who guard the pylons through which the

dead enter the kingdom of Osiris, and into the Judgment Hall of Osiris.

Text: (A.) (1) Saith Horus, the avenger of his father:—

"I have come unto thee, O lord of Ta-"tchesert, Un-nefer, prince of those who have "life, and I have brought life and power and "strength (?) to thy face, and the north wind to "thy nostrils. (21) Thine image hath been " made, thy mouth hath been opened, and those "who dwell in the front [of the boat of the sun] " are happy. I have made offerings unto thee " with right and truth, and by thine own eternal "decree thy name is stablished for ever, (3) "O lord of the gods. And grant that the Osiris "Anhai, the lady of the house, the singer of "Amen, may hear the invocations [which shall "be addressed unto her]; may there be a well " of water [before] her tomb; may her members "be protected by the sprinkling of water; may "she gain power over bread; may she get power "over ale each and every day; (4) may she come "forth as a living soul; and may she perform "whatsoever transformation she pleaseth whereso-"ever she willeth in the underworld each and " every day,"

Text: (B.) (1) Saith Thoth, the lord of Khemennu:—

"I have come unto thee. I am Thoth, "I am thy divine brother. I have come forth " from Khemennu, and my offerings and oblations "have been made in the city of Un. I am (2) "glorious [or mighty] with thy words of might; " I germinate (?) through thy strength; and thy "great works are in my mouth. I have come, "and I have brought unto thee Maat (i.e., "right and truth) [O Osiris]. On Maat dost "thou feed; in Maat thou (3) rejoicest; with " Maat hast thou union; through Maat art thou "loved; through Maat art thou perfect; through " Maat thou endurest for ever; through Maat art "thou praised; through Maāt art thou stablished; "through Maāt art thou made strong; through " Maat art thou endowed with stability; through " Maāt art thou mighty; by Maāt art thou made "beautiful; through Maāt thou shinest; through " Maāt thou sendest forth light; upon Maāt thou "dost rest; upon Maāt dost thou feed; and unto " Maāt art thou joined (5). Maāt joineth herself



¹ The three following lines are on Plate I.

"unto thy breast; Maät joineth herself unto thee; " Maāt overthroweth thine enemies; and thou "lookest upon her with joy and gladness. Those " who dwell in the shrine and the company of the "gods rejoice when they see (6) Maāt following "after thee; when the wicked one is carried off "and when wrong is destroyed, then are all the "gods well pleased. I set the eye of Horus "[in his face] and I protected the *Utchat* for (7) "its lord. I gave the manhood of Set over unto "Horus when Horus and Set were striving hand "to hand. I gave birth unto Osiris after [his] "transformations, and he is more beautiful than "he who is in the front [of the boat of the sun]. "Thy heart is glad, O lord of the gods, all joy "and gladness are with thee; thy uraus crown "is stablished upon thy head to overthrow all "thine enemies (9). I have given water [unto "those who are in] the hidden places, and I have "opened the throats of those who are in Akert; "I have given birth (10) unto thine only one "in his divine form (?). I have placed (11) " offerings in the shrines [of the gods], and they "shall (12) abide. I have equipped the (15) "shining ones and their divine leaders, (16) and " I have made sepulchral meals to appear before "them in [duc] season by my fair acts; those who "dwell in the horizon rejoice at the Osiris Anhai.

Vignette: (B.) The first pylon, which is guarded by the vulture-headed god Nernuit¹ seated upon a plinth in the form of the symbol of right and truth; on his head are the two feathers of Maāt, and on his knees he holds a knife. Before him is an altar upon which is a vessel of burning incense. The cornice of the shrine, which rests upon a pylon, is ornamented with feathers and uræi. With her back to the shrine, stands the lady Ånhai, holding in her left hand a sistrum.

Text: [Chapter CXLVI.] The first pylon. The text here given is a faulty version of the address which the deceased is directed to make to the guardian of the first pylon of the abode of Osiris in Sekhet-Aanru; and it partly resembles that of the Theban papyri (see the *Papyrus of Ani*, Plate XI.), and partly that which is known from the texts of the Saïte period (see Lepsius, *Todtenbuch*, Pl. LXI.).

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Vignette: (c.) The second pylon, which is guarded by the jackal-headed deity Mes-Ptaḥ¹; on his head are the two feathers of Maāt, and on his knees he holds a knife. Before him is an altar upon which stands a libation jar. In the Theban papyri the guardian of this pylon has the head of a lioness. With her back to the shrine, stands the lady Ānhai, holding in her left hand a sistrum.

Text: The text here given is a faulty version of the address which the deceased is directed to make to the guardian of the second pylon of the abode of Osiris (see *Papyrus of Ani*, Plate XI., and Lepsius, *Todtenbuch*, Pl. LXI.).

PLATE III.

Vignette: (A.) The fifth pylon, which is guarded by the hippopotamus goddess Hentti-Arqui²; on her head are the two feathers of Maāt, and on her knees she holds a knife. Before her is an altar upon which stands a libation jar.

Text: The section of the chapter referring to this pylon is omitted.

Text: The text here given is a faulty version of the address which the deceased is directed to make to the guardian of the third pylon of the abode of Osiris (see *Papyrus of Ani*, Plate XI., and Lepsius, *Todtenbuch*, Pl. LXII.)

Vignette: (c.) The fourth pylon, which is guarded by the cow-headed goddess Nekau⁴; on her head are the two feathers of Maāt, and on her knees she holds a knife. Before her is an

altar upon which stands a libation jar. With her back to the shrine stands the lady Anhai, holding in her left hand a sistrum.

Text: The text here given is a faulty version of the address which the deceased is directed to make to the guardian of the fourth pylon of the abode of Osiris (see *Papyrus of Ani*, Plate XI., and Lepsius, *Todtenbuch*, Pl. LXII.).

Vignette: (b.) A pylon, which is guarded by a crocodile-headed god seated in a shrine, the cornice of which is surmounted by a serpent. The god has upon his head the two feathers of Maāt, and on his knees is a knife. Before him is an altar upon which stands a libation jar.

Text: The section of the chapter which refers to this pylon is omitted.

Vignette: The lady Ånhai, holding a sistrum in her left hand, standing behind a table of offerings at the entrance to the Hall of Double Truth, in the presence of the goddess Maāt.

Text: The text which accompanies this vignette is a very faulty version of parts of the Introduction to the CXXVth Chapter as it is found in the *Papyrus of Ani* (see Plate XXX., 2nd edit.).

PLATE IV.

Vignette: Scene of the weighing of the heart of the dead. The lady Anhai being led by Horus-Thoth, who wears the crowns of the North and South, through the Hall of Double Truth, to the balance wherein the heart *\overline{\sigma}\$, emblematical of the conscience, is to be weighed against a figure of the goddess Maāt. In the upper part of the scene are the two companies of gods seated upon thrones; before each company is a table of offerings. The group of five gods on the left are called:—

faut netern an nebu Neter-xert

The great company of the gods, the lords of the underworld.

and the group of the six gods:—

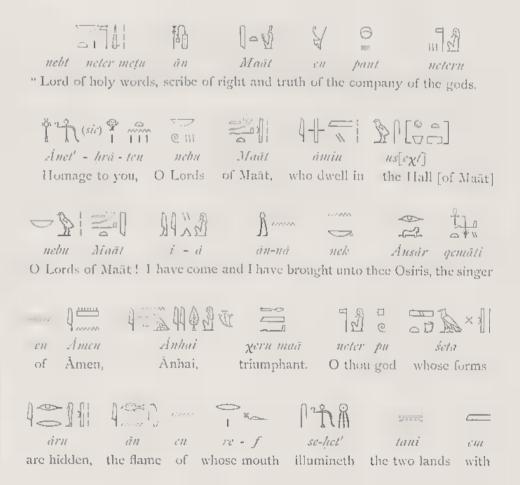
paut netern net'eset nebu Amentet

The little company of the gods, the lords of Amentet.

Beneath are two human-headed objects called "Shar" and "Renex," typifying Anhai's "Luck" or "Destiny," and the deity who presided over her birth and rearing. Upon the top of the standard from which the scales are suspended sits the dog-headed ape \$\mathbb{B}\$, which was associated with Thoth, the scribe of the gods. The god Anubis, jackal-headed, tests the tongue of the balance, the suspending bracket of which is in the form of the feather of Law, \$\mathbb{L}\$. The inscription above him reads:—

xent. neter het Saith Anabis, the dweller in the divine house: Do thou give heed pa mäxa ab en Ausair gemāti en unto the testing (?) of the heart [in] the balance of Osiris the singer of тайхеги fāfā, Amen. Anhai, triumphant, and set her heart em-bah of right and truth in the presence of the great god.

On the left of the standard, with his fore feet resting upon the base, stands the monster Ām-mit, or "Devourer of the Dead," part crocodile, part lion, and part hippopotamus. Further to the left stand the goddess Maāt and Thoth, ibis-headed, holding in his hands a writing reed and palette, whereon to record the result of the weighing of the heart. He is called:—





The weighing of the heart of Ånhai having been satisfactorily accomplished, the goddess Maāt, who has the feathers of Maāt on her head and in her hands and suspended from her arms, and who is embraced by the goddess of Åmentet, raises her hands—joyfully, and thus addresses the lady Ånhai:—

the underworld.

PLATE V.

The god Ptah-Seker-Ausar enthroned within a shrine, the cornice of which is ornamented with uraei, having disks upon their heads; the shrine rests upon a pylon-shaped pedestal, which is approached by steps. The triune god has upon his head the disk and plumes and horns and uracus; in one hand he holds the crook f, emblematic of dominion, and in the other the flail, emblematic of rule. By his side is perched a hawk with a disk upon its head, the symbol of Horus, the son of Osiris. Behind the god stands "Isis, the divine mother," and "Nephthys, the house of life, the divine sister." In front of the god is a bowl containing a standard whereon is suspended a bullock's skin, from the neck of which blood is dripping. Before the throne, standing upon pedestals ornamented with the sign for gold, ,, stand the goddesses of Southern and Northern Egypt; the one is clothed in a close-fitting garment, and has a cluster of papyrus plants upon her head, and the other is in a green garment, and has a cluster of lotus plants upon her head. The texts before the goddesses read:-

The four short lines of text in the right hand corner of the shrine read:—

the horizon of eternity.

PLATE VI.

Vignette: (A) The lady Anhai, standing upright, holding a sistrum in her left hand.

Vignette: (B) The Sekhet-hetep or "Fields of Peace," surrounded and intersected by streams. Here are seen the following:—

- or father, who is rowing it. Two gods standing upright. Thoth, ibis-headed, holding the emblem of "life" in his right hand and a sceptre in the left; he is styled "the lord of holy words." Anhai, with her hair falling over her face, bowing before two upright deities; one of these is "her mother Neferitu," A male figure digging on a hill.
- 2. A seated god who here typifies "the gods, the lords of the Tuat (or underworld)" [3] *: before him, on a table, are a libation vase and a flower. The lady Anhai, standing by the side of a table of offerings, with her hands raised in adoration before the god. A field wherein grow red grain and wheat; the former is being reaped by a male figure, and the latter is being bound into small bundles by Anhai.

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3. A field intersected by a stream, on each side of which Ånhai is seen ploughing with a yoke of oxen. In the text above, the deceased says: "May I come therein, and may my soul "follow after me [and obtain] divine food. May "I plough therein and may I reap therein, even "I, the singer of Åmen, Ånhai triumphant."

4. Four pools or lakes. Two granaries. A boat, wherein is a staircase, at the end of an arm of the stream. Two islands, in one of which are seated four gods: on a bank in the stream stand two bennu birds.

Text: The twelve lines of hieroglyphics which accompany this vignette contain extracts from an ancient version of Chapter CX. of the Book of the Dead. The deceased says, "May I "be at peace, may I receive air [to breathe], may "I have my being in [the city of] Hetep, the lord " of winds, may I come [therein], may I, the lady " of the house, the singer of Amen, Anhai, have "an open face May I live [therein], may "joy be granted unto me in the cities thereof, may "I have my being in Schhet-hetep (i.e., the "Fields of Peace), may I come thither with my "soul following me. May I have choice food of "my own ploughing and reaping, may I be loved "in the nomes and islands and cities of Sekhet-"hetep, and may I sail round about among the "isles thereof," etc. In copying these extracts the scribe seems to have begun at the end of the chapter.

PLATE VII.

Vignette: The Hall of Double Right and Truth, wherein Anhai has to address severally the forty-two gods, who are seated in a double row in the middle of the hall. On the right, at the end of the hall, are three small vignettes, in which are depicted:—(1) The god Thoth, ibisheaded, holding a writing reed and palette. (2) A balance, the pans of which are empty. On the standard of the balance the dog-headed ape, the associate of Thoth, is seated, and a hawk-headed god is testing the tongue of the balance, which is suspended from a bracket in the form of the feather of Maāt. (3) The goddess Maāt, standing upright; on her head is the feather, in her right hand is the emblem of "life," and in her left a sceptre.

Text: [CHAPTER CXXV.—Introduction.] (1) "I have not minished the offerings. I have "not filched from the weight of the balance. "I have not cut the bank of the running "stream. I have not purloined the offerings of "the blessed dead. (2) I have not carried away ".... I have not committed adultery with a mar-"ried woman. I have not polluted myself. [I "have not done] harm to anyone. I have not "minished the loaves in (3) the temples. I have "not purloined the cakes of the gods. [I have "caused no servant] to be harmed by his master. "I have caused no pain. I have made none to "weep. I have not caused any to be slain at my "bidding. I have not made (4) my name to "come forth to the boat of the divine prince, "[I] have not done that which the god holdeth in "abomination. [I have not done wickedness in] "the place of Maāt. I have never nourished "within me the knowledge of evil. (5) I have "not acted wickedly. I have not done day by "day other work than that which I ought "to do. I have not committed sins against "mankind. (6) I have done no harm unto "beasts. (7) And I, the Osiris, the singer of "Amen, Anhai, (8) have done no deeds of " iniquity."

Text: [Chapter CXXV.—The Negative Confession.]

1. Vignettes: A human-headed god, and a hawk-headed god, scated.

Text: "Hail, Fent, who comest forth from "Khemennu; Hail, Broad of Step, who comest "forth from Ånnu; I the Osiris Ånhai, the singer "of Åmen, triumphant, have not been an eaves-"dropper, I have not nursed my wrath."

2. Vignettes: A snake-headed god, and an ibis-headed god, seated.

Text: "Hail, Eater of Shades, who comest "forth from Qerret; Hail, Enveloped in Flame, "who comest forth from Kher-āba; I the Osiris "Anhai, the singer of Amen, triumphant, have "not committed adultery with a married woman; "I have not set my lips in motion against any "man."

3. Vignettes: A lion-headed god, and a ram-headed god, seated.



Text: "Hail, Double Lion-god, who "comest forth from heaven; Hail, Backward "Face, who comest forth from Re-stau; I the "Osiris Anhai, the singer of Amen, triumphant, "have not struck terror [into any man], I have "not polluted myself."

4. Vignettes: A hawk-headed god, and a jackal-headed god, seated.

Text: "Hail, Eyes of Fire, who comest "forth from Sekhem; Hail, Crusher of Bones, "who comest forth from Suten-henen; I the Osiris "Anhai, the singer of Amen, triumphant, have "not grown hot with rage, nor have I been angry "without a cause."

5. Vignettes: A hippopotamus-headed god, and a human-headed god, seated.

Text: "Hail, Qerti, who comest forth from "Amentet: Hail, Orderer of Flame, who comest "forth from Het-Ptah-ka: I the Osiris Anhai, the "singer of Amen, triumphant, have not stirred "up strife. I have not closed mine ear to the "words of right and truth."

6. Vignettes: Two crocodile-headed gods, seated.

Text: "Hail, Eater of Blood, who comest "forth from the Block; Hail, Bright Teeth, who "comest forth from Ta-she; I the Osiris Anhai, "the singer of Amen, triumphant, have not "wrought iniquity"

7. Vignettes: A man-headed god, and a jackal-headed god, seated.

Text: "Hail, Lord of Maāt, who comest "forth from the city of double Maāt; Hail, Eater "of Entrails, who comest forth from the city of "Mābet; I the Osiris Ānhai, the singer of Āmen, "triumphant, I have not defiled myself, I have "not "

8. Vignettes: A hawk-headed god, and a ram-headed god, seated.

Text: "Hail, Āāţit, who comest forth from "Ânnu; Hail, Thenementi, who comest forth "from Bast; I the Osiris Ānhai, the singer of "Āmen, triumphant, have not acted deceitfully."

9. Vignettes: A crocodile-headed god, and a jackal-headed god, seated.

Text: "Hail, Ruți, who comest forth from "the place of torture; Hail, Mighty One (?), who "comest forth from Ati; I the Osiris Anhai, the "singer of Amen, triumphant, have not bent "my will [to evil]."

10. Vignettes: A human-headed and a crocodile-headed god, seated.

Text: "Hail, Chief of the Mighty, who "comest forth from Åmt; Hail, Maa-thet-f, who "comest forth from Per-Åmsu; I the Osiris "Ånhai, the singer of Åmen, triumphant, have "not committed offences, I have not the "gods."

II. Vignettes: A hawk-headed and a ramheaded god, seated.

Text: "Hail, Seshet-kheru, who comest "forth from Urit; Hail, Khemi, who comest forth "from I the Osiris Anhai, the singer of "Åmen, triumphant, have not committed offences, "[I have not] of God."

12. Vignettes: A jackal-headed god, seated, and a child.

Text: "Hail, thou who orderest words, who "comest forth from Unnu; Hail, Babe, Prince, "who comest forth from [Per-] Åmsu; I the "Osiris Ånhai, the singer of Åmen, triumphant, "have not multiplied my words overmuch."

13. Vignettes: A god with a serpent's head turned backwards, and a ram-headed god, seated.

Text: "Hail, thou whose face is turned "behind thee, who comest forth from Tephet-"tchat: Hail, Bast, who comest forth from the "hidden place: I, the Osiris Anhai, the singer of "Amen, triumphant, have not acted wickedly, I "have not committed offences."

14. Vignettes: A crocodile-headed god, and a hippopotamus-headed god, seated.

Text: "Hail, Kenemi, who comest forth "from Kenem; Hail, Blazing Legs, who comest

н 2



"forth from the darkness; I the Osiris Anhai, "the singer of Amen, triumphant, I have not "cursed (?) in his day."

15. Vignettes: A god with three snakes' heads, and a jackal-headed god, scated.

Text: "Hail, thou Lord of Faces, who "comest forth from Tchefet; Hail, thou who "bringest thine offering, who comest forth from "Sau (Sais); I the Osiris Anhai, the singer "of Amen, triumphant, have not exalted my "speech, I have not defiled the waters."

16. Vignettes: A bull-headed god, and a hawk-headed god, seated.

Text: "Hail, Lord of Horus, who comest "forth from Sāuti; Hail, Sekheri, who comest "forth from Tenu; I the Osiris Ānhai, the singer "of Āmen, triumphant, have not repulsed (?) God "in his manifestation."

17. Vignettes: Two man-headed gods, seated.

Text: "Hail, Tem-Sep, who comest forth "from Taţţu; Hail, Nefer-Tem, who comest "forth from Ḥet-Ptaḥ-ka [Memphis]; I the "Osiris Ānhai, the singer of Āmen, triumphant, "have not evilly entreated the sick.

18. Vignettes: Ptalp and another deity, seated.

Text: "Hail, Åkhi, [who comest forth from "Nu]; Hail, Åri-em-åb-f, who comest forth from "Tebu; I the Osiris Ånhai, the singer of Åmen, "triumphant, have not "

19. Vignettes: A scrpent, and a scated man-headed god.

Text: "Hail, Neheb-neferu-f; Hail, Utu-"rkhit, I the Osiris Ånhai, the singer of Åmen, "triumphant, have not laid violent hands upon "anything but [what was mine]."

20. Vignettes: Two scrpents.

Text: "Hail, Tcheser-Ţepu: Hail, Neḥeb-"kau, I the Osiris Ānhai, the singer of Āmen, "triumphant, have not injured the god in his city." 21. Vignettes: A deity, with a feather on his head, and a serpent.

Text: "Hail, Flame, which advancest and "retreatest; Hail, Ån-ā-f, I the Osiris Ånhai, the "singer of Åmen, triumphant, have not plundered "the property of God."

PLATE VIII.

Vignette: (A) The Osiris Anhai, standing upright, and holding a sistrum and a vine branch in her left hand.

Text: This text is corrupt, but contains (line 1) the words, "the gods rejoice when they see "him making his transformations like unto the god "Ptah," and a prayer by the "Osiris Ánhai, the "singer of Ámen," who asks, that "those who are "in [the horizon] may come and rejoice, and "acclaim" her, and that she may sit upon her throne in the everlasting horizon.

Vignette: (B) The mummy of Ånhai lying on the top of the double staircase which is in the city of Khemennu (Hermopolis); at the head and feet stand ram-headed gods with their hands raised in adoration of the mummy. Above are eight disks, which are probably connected with the eight great gods of the city of Khemennu.

Vignette: (c) Nu, the god of the primeval water, holding up the boat of the sun, wherein is the beetle with the solar disk facing it; on the right are four human-headed gods, and on the left are two human-headed gods and a hawk-headed god. Above are two figures, who represent Osiris and Nut. The hieroglyphics on the right of the beetle read "[This is] Osiris, his circuit is the "Tuat [underworld]"; and those on the left, "Nut, the mighty lady."

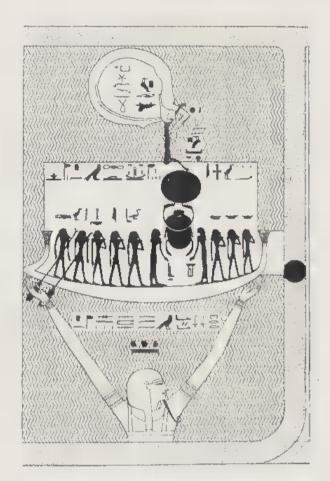
This scene, which is intended to represent the Creation, is found in a more complete form on the sarcophagus of Seti I., King of Egypt about B.C. 1370, from which the following diagram has been made.¹

Here the beetle is accompanied by Isis and Nephthys, by the gods Seb, Shu, Hek, Hu,

See Bonomi and Sharpe, The Alabaster Sarcophagus of Oimenepthah I., King of Egypt. London, 1864, Plate XV.



and Sa, and by three others, who represent the doors through which the god Temu has made his way into the world. In the watery space above



the disk is the figure of a god bent in a circle with his toes touching his head, and upon his

head stands the goddess Nut with outstretched hands receiving the disk of the sun. In the space enclosed by the body of the god is the legend, "This is Osiris; his circuit is the Tuat."

Text: (1) "Hail, thou god whose forms "are hidden, (2) who illuminest the two lands "with the radiance of the flame of thy mouth, "deliver thou the Osiris Anhai, triumphant, "(3) from the two hands of him that would "assail her in the underworld. Let thy disk "circle round about over her, and cause her to "rise up, and let the god (4) Shu from all his "body give the breath of warmth [unto her]. "(5) Hail, thou disk, who art in thine (6) egg, " and who shinest (7) in the eastern part of the sky, "when there is war (8) upon the earth, and when "[the fiends] work on the night of the (9) battle, "grant thou that the Osiris Anhai, the singer of "Amen, may enter in unto thee in Annu, and that "justice may be done (?) unto (10) the children " of impotent revolt in the house of Seb and of "Osiris"



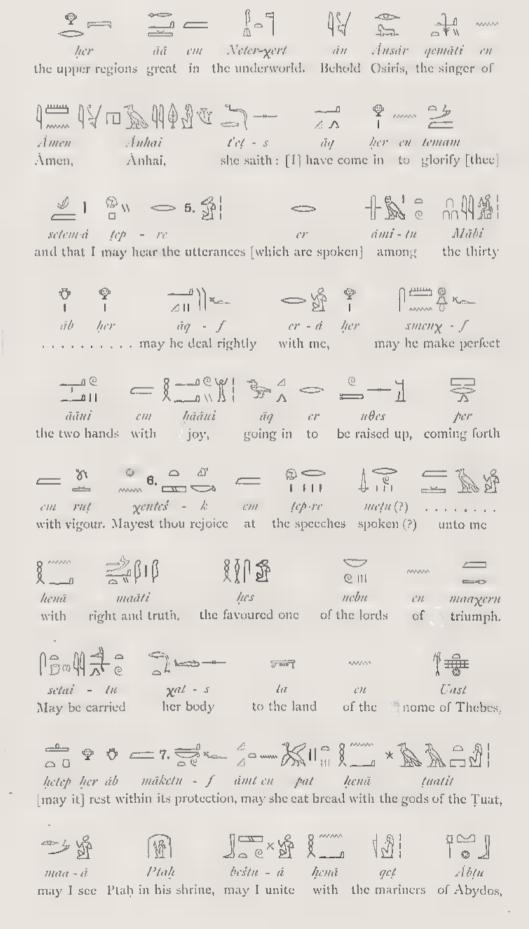
THE PAPYRUS OF ANHAI.

THE HIEROGLYPHIC TEXTS, WITH INTERLINEAR TRANSLITERATION

AND TRANSLATION.

PLATE L

1. * A
in Ansar qemāti en Amen Anhai t'et - s Behold Osiris, the singer of Amen, Anhai, she saith:
dnet'-lerà - k Râ neter àa neb Ta-t'esert ăuâti en lieli Ilomage to thee, Rã, god great, lord of Ta-tchesert, heir of eternity.
heq tetta suten tuat neti Akert ser pu prince of everlastingness, king of the Tuat, sovereign of Akert, prince thou
em xennu Annu of Rā, Nif - urt, Her - shef lord
tani ur seseta em Annu qemāt ba of the two earths, mighty one of mysterics in Annu Southern, soul
tem xenti Abju xuem en senti hau · f ku persect în Abydos, unite the sisters his members, Bull
netri fa - â cm senti Amesti cm Apt divine, lifter of the hand in Senti, Amsu in the Apts,
4. $ba-f$ cm $sent-k$ $\chi n-f$ cm ta cr his soul [is] in thy form (?), his splendour on earth, and in





4:118 -9 1= -5 8:18 E Amen en Met the sailors of the divine lord Amen of the Met boat. Behold Osiris, the singer ordered - C Depla of m water Amen, Anhai, she saith: May I drink the source of the not be shut in stream, may my body, 9. 11 11 11 1 0 may I advance towards the Neshem boat, may I not be repulsed from TENS PROPERTY SINE my boat, the Seker boat in Re-stau, Tetteti nás - tu ren - á Osiris in Tattu, may my name be invoked, may it be found fa - sen with those of the divine favoured ones, may they grant to me offerings 13. 14. 多元 Neter-xert [and] divine food, and cold water in the underworld. May I go in 15. 2 7 CIII = -- X sešep - a before the company of the gods, may I receive cakes in Ta-tchesert, Amentet set - s usesețu Un-neser ná may open wide to me Amentet her hand, may deliver Un-nefer @ 111 en Ausar hesit ant nebu of Osiris, the greatly favoured one of the fords Tu-t'esert qemati Anhai en of Ta-tchesert, the singer Amen, Ånhai,

PLATES I AND H.

every day.

Noter-xert

the underworld

met an Hern - net'ti - hra-atef

Saith Horus the avenger of his father: I have come to thee, O lord

The distance of the living of the living I have brought to thee life,

power, and might, to thy nose, the north wind to thy two nostrils, 2.0 12900 1 70 15 100 re - k nefer - set er hath been made thine image, is opened thy mouth, good is it with ~ ~ ~ } } those who are in the bows [of the boat], I have made offerings unto him with heh em tätä-nek neb 111.011 right and truth, thy name is stablished for ever by thy granting, O lord netern l'etta of the gods, for ever. May she hear invocation; be there a pool of water [before] thine abode; thou protectest [thy] member by thy sprinkling of water; thou hast gained power over bread, thou hast gained power em hegt hen neb ale day every. May she come forth as a soul over 81 -44 -xeper may she perform - transformations - according to - her heart's desire 1- E-W\$ merer-s an Ausar every place she willeth, Osiris, the lady of the house, the singer of Amen Neter-xert hru Amen, Anhai, in the underworld day every.

PLATE II.

1. The state of Khemennu: I have come to thee, I am

Tehuti nuk senati - k per - na em χ emennut
Thoth. I am thy divine brother. I have come forth from Khemennu,

 $\frac{\partial}{\partial t} = \frac{\partial}{\partial t} \left[\frac{\partial}{\partial t} - \frac{\partial}{\partial t} \right] \left[\frac{\partial}{\partial t} - \frac{\partial}{\partial t} - \frac{\partial}{\partial t} \right] \left[\frac{\partial}{\partial t} - \frac{\partial}{\partial t} - \frac{\partial}{\partial t} \right] \left[\frac{\partial}{\partial t} - \frac{\partial}{\partial t} - \frac{\partial}{\partial t} - \frac{\partial}{\partial t} \right] \left[\frac{\partial}{\partial t} - \frac{\partial}{\partial t} - \frac{\partial}{\partial t} - \frac{\partial}{\partial t} - \frac{\partial}{\partial t} \right] \left[\frac{\partial}{\partial t} - \frac{\partial}{\partial$

The strength of the strength o

Set nef the Utchat for its lord. I have given the manhood of thou livest thereby, to thee Maāt, I have come. I have brought āāui-seu Horus and Set in the work of their hands, I have given birth unto Osiris thou art loved therein, thou hast union thereby, thou rejoicest 8 - 15 18 - 8. - 18 xeperu er beautiful is he more than he who is in the front, following [his] forms, thou art perfect thereby, thou endurest thereby, thou art praised Thy heart is glad, O lord of the gods, thereby, thou art stablished thereby, thou art strong thereby, thou art stable men = 0 em am-s urreus diadem is stablished upon thy head to overthrow thereby, thou art mighty (?) thereby, thou art ornamented áu erfű-ná nebu pest - k thy water [unto those who are] thy enemics I have given thou shinest thereby, thou givest light thereby, thou restest therein, ₽" 一部局 1 5. 5 = - [I 5. 5 = - $\chi nem - k$ in the hidden [places]. I have opened the throats of those who are in thou feedest abundantly therein, thou art united [thereto]. It uniteth itself (是是1分间的10.2 产品三三二个100mm Akert an mes - na na - k em sekti (?)-f an erfa - na Åkert, I have given birth to thy One in his form, I have placed the fore part of thee, it uniteth itself unto thee, it overthroweth 12. 11 111 ماااا ح hetepu - sen xem - sen hetepu anne their shrines, their offerings belonging to steadfastness, offerings in of heart ! thou seest Those who are in joyful 16. 14. 15. 3 M man - sen netern em I have equipped the shining ones [and] their guides, I have made to come forth rejoice [when] they see thy shrine and the company of the gods FRANCE POEL SE perxeru sep em arit nefer H SCH Maat em-xet-k surt ter for them sepulchral meals at the seasons by work of goodness, rejoice Maat behind thee, and the wicked carried off, and wrong destroyed.

mak

nef

01

maat

erfá-ná

All the gods are satisfied. I have placed the Eye of Horus for him, protecting

netern nebu em hetep

Heru

18. In annu Xut Ansar Anhai.



THE PAPYRUS OF KERĀSHER (OR KELASHER).

The papyrus of Kerāsher, 三世為婚, was found at Thebes, and was purchased by the Trustees of the British Museum from the representatives of the late Clot Bey in 1852. It measures 6 ft. 101 in. by 91 in., and belongs to the late Ptolemaïc or Roman period. It is inscribed, in hieratic, with a copy of the work entitled "The Book of Breathings" The Target Shāit en sensen, and with a number of pictorial scenes copied from ancient MSS, of the Book of the Dead. The papyrus is of considerable interest, for, apart from its value palæographically, it gives a good text of a religious work which was much used for funeral purposes in the Ptolemaïc and Roman periods, and was supposed to contain all the texts essential for the salvation of the soul.

The "Book of Breathings" is one of a number of short funeral works, like the "Lamentations of Isis and Nephthys" and "The Festival Songs of Isis and Nephthys." Unlike the Chapters of the Book of the Dead, it was addressed to the deceased by the chief priest conducting the funeral service. The ideas and beliefs expressed in it are not new; indeed, every one of them may be found repeated in several places in the religious works of the ancient Egyptians. It seems as if the old Book of the Dead, with its lengthy Chapters and conflicting statements, had in the latest times become unacceptable to the Egyptians who lived under the rule of the Greeks and Romans; and, besides, it is tolerably certain that few people understood The "Book of Breathings" represents the

attempt to include all essential elements of belief in a future life in a work shorter and more simple than the Book of the Dead. All the gods mentioned, with the exception of one, Amen, are found in the oldest texts, and even the Field of the Grasshoppers, which lay to the north of the Elysian Fields (Sekhet-hetep), is known from the texts of the Middle Empire. The Neshem boat, and the Hennu boat, and the boat of Seker are mentioned; the gods have all the attributes which they had in the old texts; the belief in the judgment after death is accepted; and even a short extract containing seven addresses to gods from the "Negative Confession" is included in the new work. The idea of material happiness is, however, more fully developed, and some passages suggest the existence of a belief in the resurrection of the corruptible body, and of a hope for a life in the world beyond the grave not unlike that which was passed upon earth. The beautiful hymns and prayers found in the old texts are wanting in the "Book of Breathings," and no reference whatever is made to the spiritual life of the beatified as described in the Pyramid Texts; in short, no passage which does not immediately conduce to the well-being of the natural body and soul, and assure the growth of the spiritual body from them, has any place in it. To give the work an enhanced value it was declared to be the production of Thoth, the scribe of the gods.

The attention of scholars was first directed to the "Book of Breathings" by the late Dr. H.

¹ The name is usually written A Kersher.

¹ Compare the Papyrus of Nu (No. 10,477), sheet 24.

Brugsch, who in 1851 published a hieroglyphic transcript of the hieratic text of the work from a papyrus at Berlin, and also a copy of the hieratic text which Denon had already given in his Voyage dans la Basse et la Haute Egypte pendant les Campagnes du Général Bonaparte, Paris, an X (1802), Pl. 136. In 1863 the late Dr. S. Birch gave a brief summary of the contents of Brugsch's text in his Facsimiles of Two Papyri found in a Tomb at Thebes, p. 3; and in 1875 M. J. de Horrack gave an English rendering of the Egyptian text according to the papyrus of Àusárāau, preserved in the Museum of the Louvre (No. 3284), in Records of the Past, Vol. IV., p. 121, ff.

The papyrus opens with a scene in which the deceased Kerāsher is being presented to the god Osiris, who is seated in a shrine, the cornice of which is ornamented with a row of uræi crowned with disks. The god has the atef crown upon his head, and in his hands, which are clasped over his breast, he holds the crook or sceptre and flail or whip, the emblems of sovereignty and dominion; behind him stands the goddess Isis, "the great lady, the divine mother," but her sister, Nephthys, who is usually present in the shrine, is wanting. Instead of the bullock-skin dripping with blood, which is generally seen suspended near the throne of the god, masses of lotus flowers are represented. Outside the shrine are the four children of Horus or Osiris, Mesthá, Hāpi, Tuamautef, and Qebhsennuf, standing upon a lotus flower; and near them are the meat and drink offerings which have been brought to the god by the deceased. The god Thoth, ibisheaded, and wearing a crown with horns, uraei, disk, plumes, etc., stands near, with his right hand raised in salutation of the god Osiris, to whom he makes an address on behalf of the deceased. Between Anubis, who wears the double crown of the North and the South &, and a cow-headed goddess wearing a crown with horns, disk, and plumes, comes the deceased Kerāsher; he wears a collar, and bracelets and armlets, and a white tunic, and he holds a lotus flower in his left hand. The cow-headed goddess is either Isis-Hathor or Maāt, goddess of Right and Truth. Between Anubis and Thoth are two short lines of hieroglyphics, containing an address to Kerāsher by one of these gods:—

It will be noted that the Judgment Scene, which appears in the Book of the Dead, is here omitted; it may be that it was thought to be superfluous in papyri in the Roman period, but more probably the artist was unequal to the task of painting it together with the figures of the company of the gods, and the texts which should accompany the scene.

Following the vignette described above are three columns of hieratic writing, which contain the text of the "Book of Breathings." A translation of this remarkable work is given below, as well as a transcript into hieroglyphics with interlinear transliteration and translation.

In the last section of the papyrus, upper register (see Plate 2, No. 2), are the following vignettes:—

- 1. The god Rā-Harmachis $\uparrow \uparrow \uparrow \uparrow \uparrow \uparrow$, seated upon a throne resting upon the heavens $\rightleftharpoons ;$ on his head he wears a disk encircled by a uræus $\bowtie ;$ in his right hand is the symbol of life $\uparrow \uparrow$, and in his left the sceptre \uparrow .
- 2. The mummy of "Osiris Kerāsher" before the mummy kneels the wife or sister of the deceased.
- 3. A priest pouring out a libation, probably in connection with the performance of the ceremony of "opening the mouth."
 - 4. A funeral chest, or table for offerings.
- 5. A priest, wearing a panther's skin, reading the appointed chapter of the Book of the Dead from a papyrus roll. The feathers (?) upon his head are not depicted in the older papyri.
 - 6. Two obelisks, types of the god Amen-Rā.
- 7. Three priests holding standards, surmounted by figures of a jackal, a hawk, and an ibis respectively.
- 8. A priest drawing by a rope a funeral shrine, on which is painted the figure of a god wearing a crown with horns and plumes.
- 9. A priest bearing a censer upon his right shoulder.

¹ Saï an sinsin sive Liber Metempsychosis veterum Ægyptiorum, Berlin, 1851.

² See Devéria, Catalogue des MSS. Egyptiens écrits sur papyrus, etc., Paris, 1881, p. 132.

10. A priest drawing a sledge, on which rests the funeral boat. In the centre of the boat, within the funeral ark or coffer, lies the mummy of the deceased; at the head stands the goddess Nephthys, and at the foot Isis. In the bows of the boat, on a standard, is a lion with horns and plumes. The heads of the oars and of the rowlocks are in the form of hawks' heads.

In the lower register are the following vignettes:-

11. The god Anubis embracing the mummy of the deceased, which lies upon a lion-headed bier; at the head kneels the goddess Nephthys, and at the foot the goddess Isis.

12. Twelve pylons, each of which is guarded by a deity holding a knife in his hand. (See Lepsius, *Todtenbuch*, Pl. 65.)

A. The guardian of the first pylon is lionheaded, and is called Nebtsent

B. The guardian of the second pylon is dogheaded, and is called Nebt-pet-hent-taui

C. The guardian of the third pylon is cowheaded, and is called Nebt-khauit-[āa]āabit 🗢 INCET MA

D. The guardian of the fourth pylon is hawk-headed, and is called Sekhem-tes-hent-taui

E. The guardian of the fifth pylon is dogheaded, and is called Khet-nebt-nifu [] -

F. The guardian of the sixth pylon is catheaded, and is called Nebt-senkti-āa-hemhem

G. The guardian of the seventh pylon is human-headed, and is called Aka-akai-hebs-bekai

H. The guardian of the eighth pylon is snake-headed, and is called Rekeh-ubes-ākhemtchaf = In of notation.

I. The guardian of the ninth pylon is vulture-headed, and is called Am-hā-nebt-useru

I. The guardian of the tenth pylon is ramheaded, and is called Qa-kheru-nehasu-tenai (?) 15年10年11日

K. The guardian of the eleventh pylon is human-headed, and is called Metes-ubt-sebau × ITIP COLORDO.

L. The guardian of the twelfth pylon is catheaded, and is called Nas-taui-sesek-i-nehep

Between the two series of vignettes are two lines of fine bold hieroglyphic writing, which read:—

the town of embalmment, maketh happy thy bones, he who dwelleth on his hill1

$$ab - f$$
 / $au - k$ $aani - f$ $crek$ cm $sen\theta cr$ hath purified thy flesh. His two hands are to thee with incense, [he]

$$\chi esef - tuk \quad i \quad \chi u(?) \quad k \quad er \quad bu \quad t'er \quad db - k$$
not repulsed; thy khu cometh to the place wherein thy heart delighteth,

thou joinest thyself unto the souls which are perfect. The god Urth,

3 A name given to the boat of Osiris.

^{2 &}quot; Dweller on his bill" is a fule of Anubis.

³ The ceremony of drawing the boat of the god Seker round the sanctuary upon its sledge was celebrated at dawn.

^{*} Ant-Teha-mutet, in Coptic ZHALE, is the name of the mountainous part of Western Thebes, wherein the great necropolis was situated, and which lay between the great temples of Der el-Medineh and Medinet Habu. The town to which the cemetery belonged was situated close by, and is well known from Demotic and Coptic documents. It is mentioned in the life of Pisentios. Bishop of Keft, who retired there to lead the life of an ascetic when the Persians invaded Egypt: whilst there, he conversed with a mummy that had been brought from Erment, a city situated about six and a half miles to the south of the mountain of Aat-Tchannutet. Sem Brugsch, Diet. Glog., p. 988; Amélineau, Étude sur le Christianisme en Egypte, p. 135; Amélineau, La Géographie de l'Égypte, p. 151

āāni - f sem Nebt-het her - k er bu xer seu - s
his own hands, Nephthys goeth with thee to the place where her brother is,

eria - f - tu em tep en hesu χnem and he setteth thee at the head of the favoured ones; thou attainest

Anxiet anx netert am - s an sek em the Land of Life wherein the goddess liveth, and [thou] shalt never perish

Xrnt-s t'etta
therein to all eternity.

The translation of the hieratic text is as follows:—

THE BOOK OF BREATHINGS.

COLUMN I.

"(1) Hail, Osiris Kersher, the son of " Tashenatit! Thou art pure, and thy heart is "pure; thy breast is pure, and thy (2) back hath "been cleansed with the water of incense. Thy "inward parts [have been cleansed?] with bet "incense and natron, and no member of thine "hath any blemish whatsoever. The Osiris (3) "Kersher, the son of Tashenatit, hath been "purified in the pool of water which is in Sekhet-"hetep (i.e., the Field of Peace), that lieth to the "north of Sekhet-(4) Sanehem (i.e., the Field of "the Grasshoppers). The goddesses Uatchit and "Nekhebet have purified thee at the eighth hour " of the night, and at the eighth hour of the "day. Come then, O Osiris (5) Kersher, the "son of Tashenatit, enter thou into the Hall of "Maāti. Thou art cleansed from sin of every "kind (6) and from all evil, and 'Stone of Right "and Truth' is thy name.

"Hail, [Osiris] Kersher, the son of "Tashenatit! Thou dost enter into the divine "underworld (7) in the state of him that hath "been throughly cleansed, and thou hast been made pure by the two Maāt goddesses in the "Great Hall. A sacrifice of purification hath been made for thee in the Hall of the god Sebu, "and thy limbs have (8) been made pure in the

"Hall of Shu. Thou lookest upon the god Rā
"when he setteth in the form of Temu at even"tide. The god Åmen is nigh unto thee to give
"air unto thee, (9) and Ptah also to fashion thy
"members. Thou enterest on the divine horizon
"along with Rā, and those who are therein
"receive thy soul in the divine Neshem boat of
"Osiris, (10) and they make holy thy soul in
"the Temple of Sebu (?), and they make thee to
"be triumphant for ever and for ever."

"[Hail] Osiris Kersher, the son of " Tashenatit ! (11) Thy name is stablished for " ever, thy corruptible body is doubly strengthened, " thy spiritual body (sāḥu) groweth into being, and "thou art repulsed neither in the heavens nor upon "the earth. Thy face shineth with splendour "before (12) Rā, and thy divine soul liveth "before Amen, and thy corruptible body reneweth "its youth in presence of Osiris. Thou breathest "the air for ever and for ever, and thy soul maketh "sepulchral offerings unto thee of fresh (13) cakes, "and ale, and oxen, and feathered fowl, and cold "water, at various seasons during each and every "day; thy soul cometh unto thee and it is "triumphant. Thy flesh is upon [thy] bones, "(14) and thou hast thy form with all that belonged " unto it even as thou hadst upon the earth. Thou "takest drink into thy body, thou dost cat with "thy mouth, and thou dost receive thine offerings " of cakes along with the souls (15) of the gods. "The god Anubis doth guard thee, and he him-" self doth fashion the amulets which protect thee; "thou art not driven back at the gates of the "divine underworld. Thoth, the most mighty "god, (16) cometh unto thee, and he, the Lord of "Khemennu (i.e., Hermopolis), doth write for "thee the 'Book of Breathings' with his own "hand. So hath thy divine soul breath (17) for "ever, and thy form is endowed with life anew "upon earth. (18) Thou art made a divine being "with the souls of the gods, for thy heart is the "heart of Ra, (19) and thy members are the "members of the Great God."

"Hail, Osiris Kersher, the son of "Tashenatit! The god Amen is nigh unto thee "to endow (20) thee afresh with life, and the god "Ap[uat] hath opened up for thee a fair road. "Thou seest with thine eyes, thou hearest with "thine ears, thou speakest with thy mouth, (21) "and thou walkest with thy legs. Thy soul hath "been made holy in the divine underworld, and "it performeth all thy transformations according

"to thy will. The odours (or breaths) of the (22) "holy Persea tree which is in Annu (Heliopolis) "are wafted (?) unto thee; thou wakest each day "and lookest upon the beams of the god Rā. "The god Amen cometh unto thee (23) bearing "the breath of life, and he causeth thee to breathe "it in thy funeral chest. Thou comest forth "upon earth each day, and Thoth's 'BOOK OF "Breathings' (24) is a protection for thee, "because thereby dost thou breathe each day, and "through it do thine eyes look upon the beams of "the Disk. The goddess of Right and Truth "speaketh on thy behalf in the presence of Osiris, "(25) and the writings of Maāt are upon thy "tongue. Horus, the Avenger of his divine "Father, protecteth thy body, and he maketh thy "soul to be holy like unto the souls of all the "gods. The souls of the god

COLUMN II.

"(1) Rā¹ make thy divine soul to live, and "the souls of the god Shu² refresh the passages "of thy nostrils."

"Hail, Osiris Kersher, the son (2) of "Tashenātiṭ! Thy soul draweth its breath in what"soever place thou lovest to be. Thou art like "unto Osiris, and 'Osiris, Governor of those who "are in the Underworld,' is thy name. (3) The "holy water of God (i.e., the Nile) cometh unto "thee from Abu (i.e., Elephantine), and it filleth "thy table of offerings with tchefau food."

"[Hail], Osiris (4) Kersher, the son of "Tashenatit! The gods of the South and of the "North come unto thee, and thou shalt be led by "them unto the ends of the earth (5) for millions of years. Thy divine soul liveth, and thou "followest in the train of Osiris; thou drawest thy breath in Re-stau. The strength which protecteth thee (6) is hidden in the Lord of "Setet, and in the Great God. Thy corruptible body liveth in the heavenly Tattu and in Nif-"urtet; but thy divine soul liveth in (7) heaven "day by day."

"[Hail], Osiris Kersher, the son of "Tashenatit! The goddess Sekhet hath gained "the mastery over him that would do evil unto

Le., the heat emanations.
Le., the breaths of the celestial atmosphere.

"thee: Heru-āa- (8) abu (i.e., Horus, mighty one "of hearts) protecteth thee; Heru-seshet (i.e., " Horus, who bindeth up) maketh a heart for thee; "and Heru-maati (i.e., Horus of the two eyes) "guardeth thy body" (or, as some say, (9) "thy "tongue"). "Thou art stablished with life, and "health, and strength, and thou art firmly "seated upon thy throne in Ta-tchesertet. Come "then, O Osiris Kersher, (10) the son of " Tashenatit, thou art crowned in thy form, thou "art arrayed in thine ornaments, thou hast laid " firm hold upon life, thou livest thy life (11) in "health, thou goest hither and thither, and thou "drawest thy breath in every place wherein it "pleaseth thee so to do. Rā shineth upon thine "abode even as he shineth upon the abode of "Osiris; thou drawest thy breath (12) and thou "livest through his rays of splendour. Amen-Rā-" Heru-Khuti (i.e., Amen-Rā-Harmachis) maketh "thy divine ka (or 'double') to live, and he "maketh thee to be vigorous through the 'Book " OF BREATHINGS.' (13) Thou followest in the "train of Osiris-Horus, the lord of the Hennu "boat; thou art like unto the Great God at the "head of the gods. Thy face liveth, O thou "whose births are lovely [to see], thy name (14) "groweth each day. Thou goest into the most "mighty and divine Hall in the city of the "heavenly Tattu; and thou dost look upon him "who is the Governor of those who are in the "underworld on the festival of Uka. (15) The "odour of thee is pleasant unto the blessed "beings who are therein, and thy name is mag-"nified among the beings who are spiritual and " divine."

"Hail, Osiris Kersher, the son of (16) "Tashenatit! Thy soul liveth through the Book of Breathings," and through it thou attainest unto the divine underworld, and (17) dost enter therein, and thou art without a foe therein. Thou art like unto the living divine Soul which is in Tattu. Thou hast possession of thy heart which hath not departed from thee, and (18) thou hast possession of both thine eyes, and [thou dost] open [them] each day."

The gods who are in the following of Osiris speak unto Osiris Kersher, the son of Tashenatit, (19) saying: "Thou shalt follow in the train of "Rā, and thou shalt follow in the train of Osiris," and thy soul shall live for ever and for ever."

The gods who dwell in the divine underworld (20) of Osiris, the Governor of those who

L



are in Amentet, speak concerning Osiris Kersher, the son of Ţashenātit, saying:—

"Let the gates of the (21) divine underworld be opened unto him, and let him take up his abode in Neter-khertet. Verily, his soul shall live for ever; and he shall build his habitation among the pylons in (22) the underworld; and the God thereof shall show favour unto his ka (or 'double'); and he shall receive the 'Book of Breathings'; and verily it shall make him to draw (23) his breath."

"May Osiris, the Governor of those who are "in Åmentet, the Great God, the lord of Abydos, "grant a royal oblation; may be give offerings of "cakes, (24) and ale, and oxen, and wine, and "aget drink, and bread, and tehefau food, and all "kinds of beautiful things to the ka of Osiris "Kersher, (25) the son of Tashenatit"!

"Thy soul shall live, thy corruptible body "shall burst into life by the command of Rā "himself; thou shalt never see corruption, and "thou shalt never decay, but thou shalt be like "unto Rā for ever and ever."

COLUMN III.

"(1) Hail, Usekh-nemtet, who comest forth "from Ånnu, the Osiris Kersher, the son (2) of "Tashenatit, hath not committed sin.

"Hail, Ur-at, who comest forth from Kher-"ābau, the Osiris (3) Kersher, the son of "Tashenātiţ, hath not done deeds of violence,

"Hail, Fenți, (4) who comest forth from "Khemennu, the Osiris Kersher, the son of "Tashenatit, hath spoken no evil (5) thing.

"Hail, Āmam-maat, who comest forth from "the two Qerti, the Osiris Kersher, the son (6) "of Tashenatit, hath not plundered the posses- "sions of the dead.

"Hail, Neḥa-ḥrā, (7) who comest forth from "Re-stau, the Osiris Kersher, the son of "Țashenătiț, hath (8) not inflicted injury [on "man].

"Hail, Rereti, who comest forth from "Heaven, the Osiris (9) Kersher, the son of "Tashenatit, hath not committed of the "heart

"Hail, Maati-f-em-khet, (10) who comest forth from Sekhem, the Osiris Kersher, the son of Tashenatit, (11) hath not stirred up revolt.

"Hail, ye gods who dwell in the divine "underworld, hearken ye unto the voice of Osiris "Kersher, (12) the son of Tashenatit, and let him "enter into your presence, for there is no sin "whatsoever in him, and there is no evil whatso-"ever in him, (13) and no accuser can stand "[before him]. He hath lived on Right and " Truth, he hath fed upon Right and Truth, and "the hearts of (14) the gods are satisfied with all "that he hath done. For he hath given bread to "the hungry, and water to the thirsty, and raiment "(15) unto him that was naked. He hath made lpha offerings of propitiation to the gods, and sepulchral "meals to the blessed dead, and no evil report "whatsoever (16) hath been made concerning him " in the presence of the gods. Grant ye, then, that "he may enter into the divine underworld, and "that he may be not turned back therein. (17) "Grant ye that he may follow in the train of Osiris "along with the gods of the Qerti; and let him "be a favoured one among the favoured ones " of the god; (18) and let him be a divine being "among those who are perfect. Grant that he "may live, and grant that his soul may live. "Grant that (19) his soul may be received in "every place wheresoever it may please it to be, " and grant that it may receive (20) the ' Book or "Breathings.' Grant that he may draw breath " with his divine soul in the underworld, and let "him perform (21) every transformation which it " may please him to make along with those who "are in Amentet. Grant that his soul may go "into every place wheresoever it would be, and let "him live upon the earth for ever, and ever, and "ever, and ever."



THE BOOK OF BREATHINGS.

TRANSCRIPT OF THE HIERATIC INTO HIEROGLYPHICS, WITH INTERLINEAR TRANSLITERATION AND TRANSLATION.

arek

then,

Come

COLUMN I.
1. [
Ausair Kerser mes en Jasemitit au-k ab - m Osiris Kersher, the son of Tashenatit! Thou art pure,
hāti - k üb hāti - tuk em āb peht - k thy heart is pure. Thy breast is washed clean, thy back is
em tur her - ab -k em bef purified with water. Thy inward parts [have been cleansed] with bet incense
hesmen an at ami - k em asfi ab and natron, not a member of thee hath a blemish. Purified hath been
Ansair Kersher, the son of Tashenatit in
mehit tui enti Sexet - hetep her mehtet en the pool of the Field of Peace at the north of
Sexet Sanchem se - āb - tuk Uafit Nexebet the Field of Grasshoppers. Have purified thee Uatchit and Nekhebet

em unnut VIII enti kerh em unnut [VIII] enti hrn

at hour eight of the night, at hour [eight] of the day.





with Ra, they receive thy soul into the Neshem boat of Osiris;

10. they make divine thy soul in the House of Sebut; they

880 3 [thee] to be triumphant for ever and ever.

Ausar Kerser [Hail] Osiris Kersher, the son of Tashenatit,

stablished is thy name, made firm is thy corruptible body, germinateth

thy spiritual body, not art thou turned back in heaven [or] on earth.

anx RaShineth thy face before Ra, liveth thy soul

xut - k xer Ausar sensen - k au heh tetta groweth young thy body before Osiris; thou breathest air for ever and ever.

2 3 13.9 T 13.9 T 13.9 T 15 5 5 5 5 bu - k per - xern em tan heg ah apt Maketh to thee thy soul sepulchral meals of bread, ale, oxen, ducks,

kanit em xert enti hru neb libations, cows, during the course of each day; it cometh to thee

[] 分記。」 第一 章 [14.] hāu - k her geset mā and is triumphant. Thy flesh is on [thy] bones, likewise thy attributes

[which thou hadst] upon earth. Thou takest drink into thy body,

ámi - k em re - k sesep - k semm thou catest with thy mouth, thou receivest cakes

of the gods. Guardeth thee Anubis, he maketh thy talismans, not

Bis 7 1 2 SANTE šenrā - tuk em ren nu Tuat turned back art thou at the doors of the Tuat. Cometh to thee Thoth,

nebt ānuni + f nek хетепии most mighty one, lord of Khemennu, he hath written for thee "Book em l'eban - f t'esef of Breathings" with his own fingers. Breatheth thy soul for

nem - k gâu - k her fep ta em aux au - k ever. Thou renewest thy form upon earth with life. Thou art

netern made divine with the souls of the gods, thy heart is the heart of Ra,

\$ -- 18. \(\) \(thy members are the members of the Great God.

Hail, Osiris Kersher, the son Tashchatit,

19.15 er - mā - k her nem - k Ameny is near thee to renew thee [with] life. Openeth for thee

nefer maa - k em maati - k setem - k Ap-uat a fair path. Thou seest with thine eyes, thou hearest

anxnit - k met - k em with thine ears, thou speakest with thy mouth, [thou] walkest

em refui - k du ba - k thy legs. Thy soul is a divine being in the underworld, and

- : Bella 10 40 00 M xepern - k an mer - k ari - k na. it performeth thy transformation according to thy will, Thou makest (?)

..... 21. 0 Jack Annu the breezes οľ the Persea tree venerable

hru neb thou wakest each day and thou lookest upon the rays

MIN 322.0 Amen having breaths Rā. Cometh to thee

LICE STATES em tebut - k he causeth thee to breathe in thy funeral chest. Thou comest forth

ân ta hru neb śāit en sensen en Breathings" upon earth each day, the "Book of Thoth

em sau - k is as a talisman for thee;

sensenu - k am - s here neb thou breathest through it

maati - k sati aten t'et - u
and thine eyes [thereby see] the beams of the Disk. Speaketh

Maāt erek em-bah Ansar ānnu Maāt her nest-k
Maāt for thee before Osiris, the writings of Maāt are upon thy tongue.

Heru - net'ti atef - f χni - f t'et - k netrai - f Horus the Avenger of his father protecteth thy body, he maketh divine

ba-k ma netern nebt bain en thy soul like the gods all. The souls of

COLUMN II.

Hai Ausar Kerser mes en Tasenatit Hail, Osiris Kersher, the son of Tashenatit!

au - k cm Ansar Ansar xent Amentin ren - k
Thou art like unto Osiris, "Osiris Governor of the Amentin," is thy name.

3. The second of the second of

table of offerings with divine food,

[Hat] Ansar Kerser mes en Tasenatit
[Hail] Osiris Kersher, the son of Tashenatit!

i - nek netern nn Qemat - Meht semi - u tuk er

Come to thee the gods of the South and North and they lead thee to

 $\frac{1}{2}$ 5. A $\frac{1}{2}$ $\frac{1}{2}$

Ansair sensen - k xent Re-statet maket - tuk
Osiris, thou breathest in Re-stau. Thy strength

6. Papu en neb Setet henā neter āā is hidden in the lord of Setet and the Great God.

 $\chi a - k$ $an\chi$ cm Tettetu Nef-urtet ba - kThy corruptible body liveth in Tattu and Nef-urtet, thy soul

[Hai] Ausar Kersher, the son of Tashenatit,

sexem Sexetel em nann âm - k
hath gained the mastery Sekhet over him that would accuse thee,

Heru āā - ābu her āru māket - k Heru seset Horus, mighty one of hearts maketh thee to be protected. Horus the binder

her aru en ab - k Heru - maati her sau l'et - k maketh a heart for thee, Horus of the two eyes guardeth thy body.

9. $\frac{1}{ki-t'et}$ nest - k tettet - k em anx ut'a sent (or as others say) thy tongue. Thou art stablished in life, strength, health.

du - k men her nest - k em Ta - l'esertet mādi drek Ausdr Thou art firm upon thy throne in the Holy Land. Come then, Osiris

Kersher, the son of Tashenatit, thou art crowned

em gain - k tut - tu em xakeru - k keri - k
in thy form, thou art arrayed in thy ornaments. Thou possessest

em $\bar{a}n\chi$ $ur\dot{s}u - k$ em senbi $\dot{s}em - k$ life, thou passest thy day in health, thou goest about,

sensen - k du bet nebt uben Rā her het - k mā thou breathest air in every place. Shineth Rā upon thy house as

Ansair sensen - k an χ - k cm senkti - f [on the house of] Osiris, thou breathest, thou livest by his rays.

Amen-Rā-Heru-xuti scānx - f ka - k se - uat'i - f - tuk

Amen-Rā-Harmachis vivifieth thy ka, he maketh thee vigorous

cn śāit cn sensen śes - k Ausār - Heru by the "Book of Breathings." Thou followest Osiris-Horus, nebt hennu du-k em neter ää xent neteru the lord of the Hennu boat. Thou art like a god great at the head of the gods.

anx hrd - k nefer mestu - k ren - k rut hru neb

Liveth thy face, lovely is thy birth, thy name blossometh every day.

āg - k du neter seht ur sep sen em Tettetu.

Thou enterest into the divine Hall, most mighty, in Tattu.

maa - k xent - Amentiu em heb Uķa

Thou seest the Governor of those in Amenti at the festival of Uķa.

net'emi seti - k mā āmaxet āā ren - k
Pleasant is the odour of thee unto the revered ones. Great is thy name

em sāļu among the spiritual beings.

Hail Osiris Kersher, the son of Tashenatit!

anx ba - k em sait en sensen
Liveth thy soul through the "Book of Breathings."

im That am on xeft - k au - k om ba into the underworld. [Thou hast] no enemy. Thou art like a soul

in χ cm Tettetu ab - k nek an heru crek of life in Tattu. Thy heart is thine, it hath not departed from thee.

i'et an netern amin - xet Ansar en Ansar Say the gods who are in the train of Osiris to Osiris

Nerser mes en Tasenátit ses - k Rā Kersher, the son of Tashenatit:— "Thou followest Rā,

ses - k Ausar ba - k anx er heh t'etta thou followest Osiris, thy soul liveth for ever and ever."

20. In Ausar

Say the gods who dwell in the underworld of Osiris,

gent Amentin en Ausar Kerser mes en Governor of those in Amenti, to Osiris Kersher, the son of

Tashenatit:— "Be open to him the gates of the underworld,

tā - nef - tuk

em Neter-xertet

māi

aux

be given to him by thee [a place] in Neter-Khertet."

Verily

liveth

ba - f er lich geläu - f sebzet em his soul for ever, he shall build pylons in

Neter - χ ertet les ka - f neter - f sesep - nef Sait Neter-khertet, shall favour his ka his god, he shall receive the "Book

en sensen māi āru-f sensen suten of Breathings," verily it shall make for him breaths. Give

iāt lietep en Ausar χent Amentin neter āā nebt a royal oblațion Osiris, Governor of those in Amenti, god great, lord

Abtet $t\bar{a} - f$ per - χ ern t beer, oxen, wine, ale,

hetepu t'efan xetu nebt neferi en ku offerings of tehefan food, things of every kind beautiful to the ka

en Ausar Kerser mes en Tasenatit ba - k
of Osiris Kersher, son of Tashenatit. Thy soul

The state of the s

in sek - nek in merin There shall not be decay to thee or injury;

COLUMN HL

d Usext - nemtet per em Annu an aru Ausar Hail Broad-Strider, coming forth from Heliopolis, not hath done Osiris

Kersher, the son of Tashenatit, sin. Hail

X I ON A ON
Kersher, the son of Ta-shenatit, violence.
d Fenți per em xemennu ân âru Âusâr Keršer Hail Nose, coming forth from Hermopolis, not hath Osiris Kersher,
mes en Tasenatit ten(?) 5, 3 d d the son of Tashenatit, multiplied(?) evil speech(?). Hail
Amam - Maat per em gerti än ärn Eater of the Eye, coming forth from the two Qerti,2 not hath
Ausair Kersher, the son of Tashenatit, carried off
xetu em mit (?) i Neha - hri per the property of the dead (?). Hail Striking-Face, coming
em Re-statet an aru Ausar Kerser, mes en forth from Re-statet, not hath done Osiris Kersher, the son of
Tashenatit, injury (?). Hail Double Lion-god, coming
em pet an aru Insar Kerser mes forth from heaven, not hath done Osiris Kersher, the son
en Tasenatit assi emxet ab xet a of Ta-shenatit, wrong Hail
Maati - f - em - xet per em Sexemet an aru Fiery - Eyes, coming forth from Letopolis, not hath made
Ausair Kersher, the son of Tashenatit, rebellion.
d notoru dmin Tual setemi xeru Ausar Hail gods who dwell in the underworld, hear the voice of Osiris
Kersher, the son of Tashenatit, there, make [him]
i xer ten an tu nebt xer-f an asfi to come to you, not is there evil any with him, not is there harm

1 A city not far from Annu, on the right or east bank of the Nile. 2 The Qerti were divisions of the underworld,

1 The entrance to the funeral passages in the necropolis.

to come to you, not is there evil any with him, not is

T13. 0 1 元 1 1 1 2 1 元 1 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 2 1 元 1 1 1 2 元 1 1 1 2 元 1 1 1 2 元 1 1 1 2 元 1 1 1 2 元 1 1 1 2 元 1 1 1 2 χer-f àn t'âr āḥā in him, no accuser (?) can stand [before him]. He hath lived in sâm - f em Maât he hath eaten of Maat, [he hath] pacified the heart neteru her åri - nef nebt erjå - nef tan en of the gods by his deeds all. He hath given bread to the hungry, mu en áb hebs en hann water to the thirsty, clothing to the naked. He hath given To em hetep en na netern per-xern en na xu ûn offerings to the gods, and sepulchral meals to the khus. Not [] [€] 16. ∰ nebt eref em-bah netern hath been made report any against him before the gods all. DA TE TO THE TANK OF THE TANK Tunt an seura - inf Grant that he may enter into the underworld, not let him be repulsed. Sesi - 1 Ausar o hena gerti netern Grant that he may follow Osiris with the gods of the Qerti, au - f emmā among the favoured ones, let him be be a favoured one 7012 netrai emmā agern a divine being among the perfect ones. Grant that he may live, 7 6 1 3 19. 2 19. that may live his soul, that may be received his soul er bet nebt mer-f sesep ta sait into place every it pleaseth, and that [he] may receive " the "Book 20. 20. SCHSCH of Breathings," Grant—that he may make ba - f pui nu Tuat henā āru xeperu nebt his soui of the underworld, and may perform transformation every there which suggests his heart with those in Amentet. semi ba f er bet nebt ån un-f that may journey his soul into place every where he would be,

anx-tu her tep ta er heh sep sen t'etta sep sen living upon earth for ever (twice) [and] ever (twice).

M 2

THE PAPYRUS OF THE ROYAL MOTHER NETCHEMET.

The papyrus of Netchemet, (E., was found at Dêr el-baḥarî, a district of Thebes, and was purchased in 1894 by the Trustees of the British Museum at the sale of the Egyptian collection of the late General Sir Edward Stanton, K.C.B. It measures 13 feet 3 inches by 9 inches, and the material is composed of three layers of papyrus of a fine, light colour.

It contains a number of Chapters of the Book of the Dead, some accompanied by vignettes, which, curiously enough, are taken, not from the long, illustrated papyri of the XVIIIth and XIXth dynasties, but from an important funeral book entitled, "The Book of knowing what is in the Underworld," with scenes and Chapters from which the priests of Amen and their royal patrons loved to decorate the walls of their tombs. The titles of the Chapters, rubries, catchwords, etc., are in red; and the text of the Chapters, which is written in a good but small hieratic hand, is in black. A portion of the papyrus was left blank at the beginning and end, but most of the blank portion has been broken badly and lost. The text written in black is perfect, but several words of the first rubric are wanting, chiefly on account of the flaking off of portions of the papyrus which have been touched by the red ink. It is tolerably certain that the various sections of the papyrus were written about the same time, and all the vignettes, except the first, which is the work of the scribe, were drawn by one artist. The texture of those parts of the papyrus upon which the vignettes are drawn is finer than that of the sections which contain the hieratic texts; indeed, it seems as if the addition of the largest vignettes had been the result of an afterthought.

We can, fortunately, fix with tolerable certainty the exact place in the series of the papyri of the Theban Book of the Dead which the papyrus of Netchemet occupies, for in more than one passage we are given her full titles, which read:—

It is clear that Netchemet was of royal birth; but the name of her father, the "mighty bull," mentioned in the second extract, is not given, and of her mother Hurere we know nothing definite. Since she is called "lady of the two lands," it seems that Netchemet must have occupied the position of queen of Egypt, but although she is often described as \(\frac{1}{2}\)\" "royal mother," she never, in this papyrus, has the title of \(\frac{1}{2}\)\" "royal wife." All the palæographical evidence afforded by this papyrus indicates that her Book of the Dead was

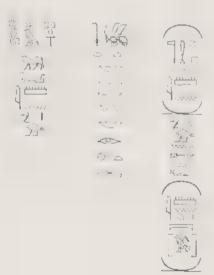


written during the period of the rule of the priestkings of the confraternity of the god Amen-Rä at Thebes, during the XXIst dynasty, about B.C. 1000, and it would be natural to identify this "royal mother" with Netchemet, the wife of Her-Heru-sa-Amen, the "first prophet" of Amen. But the papyrus of this queen is already known to exist, and in the vignettes with which it is illustrated we see her praying and making offerings side by side with Her-Heru-sa-Amen, the first priest of Amen,2 who is known to have been her husband. Although her full titles" were "chief "great lady of the ladies of the college of Amen-"Rā, the king of the gods, royal mother of the "lord of the two lands, Netchemet," she is never called 12 "royal wife," and it would seem that her rank was not equal to that of the queens of the Middle Empire. The "lord of the two lands" must be Piānkhi, the famous priest-king. It seems then that Netchemet, the wife of Her-Heru-sa-Amen, and Netchemet, the daughter of the "mighty bull" and the lady Hurere, were two distinct queens. We may notice, at the same time, that the words "mighty bull" sale, ka next, form part of the "banner" name of Her-Heru-sa-Amen; if this king is referred to under these words, then the queen for whom our papyrus was written was his daughter by Hurere. Whether this be so or not matters little in assigning a date

¹ One part of it is in the possession of H.R.H. the Prince of Wales, K.G., another is in the Louvre, and a third is in the Museum at Munich. See Maspero, Les Momies Royales de Déir el-bahari, p. 512; Wiedemann, Aleg. Geschichte, p. 530; and Naville, Einleitung, p. 109.

They are taken from her coffin, which is fully described by Maspero, op. cit., p. 569, and read, hert urt gemāt en Amen-Rā suten neteru suten mut en neb tani Net'emet.

* Compare Champollion. Monuments de l'Egypte et de la Nubie. Tome il., p. 224:—



to our papyrus, for there is no doubt that it was made for a royal lady who, according to the generally received chronology, lived between B.C. 1000 and B.C. 900.

The papyrus is inscribed with the following Chapters of the Book of the Dead:—CXLVIII., CXXV. (Introduction and Negative Confession), the "Chapter of Bringing the Crown of Triumph," CXXIX., CI., CXXXIX., and IB. Transcripts of the hieratic texts into hieroglyphic characters are given on pp. 54-60, and the following are renderings of them.

PLATE I.

The god Amen-Rā-Ḥeru-khuti has upon his head a disk encircled by a snake; he holds in his right hand the symbol of life, and in his left a sceptre. Osiris is depicted in mummy form; on his head is the *Atef* crown, and in his hands he holds the flail, the crook, and sceptre, emblems of rule, sovereignty, and dominion. On his breast is a pectoral inscribed with the name Osiris .

Text: [Chapter CXLVIII.] (1) The Book of the Hidden Things which are in the Tuat (underworld); of making strong

The deceased in the heart of $R\bar{a}$; of making him to gain the mastery before the god Temu; of making him great before Osiris; (2) of giving him strength before him that is Governor of those who are in Amenti; and of making the awe of his majesty [to come] before the (3) gods.

[This Book] shall be recited on the first day [of each] month, on the festivals of the sixth day, on the festivals of Uaka, on the festivals of Thoth, (4) on the festivals of the birthdays of Osiris, on the festivals of Seker, and on the festival nights of (5) Haker. [It shall give] the deceased power over the hidden things of the Tuat (underworld); and to pass through the hidden places of Akertet; (6) and to crush the evil things; and to force a passage through the mysterious valleys of the underworld, the entrances of which are unknown; (7) and to make the heart of the deceased to germinate; and to make broad his steps; and to make him (8) to advance; and to prevent destruction coming (?) upon him; and to make him to obtain an entrance unto the God. When thou recitest [this Book] thou shalt not (9) suffer any person whatsoever to see thee save him who is thy true friend, and the Kher-heb priest; (10) and thou shalt not suffer any one who is a stranger unto thee, or any servant that cometh in from outside, to see thee. The soul of the deceased, whosoever he may (11) be, for whom this Book shall be recited, shall [dwell] with the living ones; and he shall [come forth] by day (12); and he shall gain the mastery among the Horus god, and the two Horus gods, and the gods; and he shall be made (13) a being who shall suffer no opposition from them. And the gods shall go round about him [when] they recognize him, and he shall (14) become like unto one of them. [This Book] shall make thee to know what things shall befall the deceased at the beginning (?). This Book is indeed a mystery,

PLATE II.

a (15) great mystery; let it never, never be learned by any stranger in any place whatsoever. Let no man or woman utter the words thereof; let no eye whatsoever behold it; let no ear hear it, (16) except those of [thy] son, and of him that taught it unto thee. Thou shalt not put [it] into the mouths of the multitude, but only into thine [own mouth], and into that of the friend of thine heart. And thou shalt recite it within (17) the chamber of swathings (i.e., the mummy-chamber), which shall be sprinkled throughout with water in which the gendu drug hath been mixed. [This Book] is, indeed, a mystery; suffer no one of the common folk (18), in any place whatsoever, to see it. It shall provide tchefau food in Neter-khert (i.e., the underworld) for the deceased, and for his soul also upon earth; it shall make him to live for ever (19) and ever, and no evil thing whatsoever shall gain the mastery over him.

[Osiris, the royal mother, life, health, strength! Netchemet, life, health, strength! saith]:—

" Homage to thee, O thou who shinest from "the disk, thou living one, who comest forth "from thy double horizon! (20) Osiris, the royal " mother, life, health, strength! Netchemet, life, "health, strength! the daughter of Hurere, "triumphant, knoweth thee, and she knoweth "thy divine name, and she knoweth the names of "(21) thy seven divine kine, and of the bull that " is with them. O ye who grant cakes and ale " unto the living ones, and who provide with " divine food those who are in the underworld, "grant ye cakes and (22) ale unto the Osiris, "the royal mother, Netchemet triumphant, the " daughter of Hurere triumphant, and provide ye " her with (23) divine food. Grant ye that her " khu may follow you unto her place which shall " be near unto you,"

[Here follow the names of the seven cows and their bull.]

- (1) Het-ka-nebt-er-tcher (i.e., House of the ka of the lord of totality);
- (2) Shenat-neteru (i.e., Dwelling of the gods) (24);
- (3) Åqert-khenti-het-set (i.e., Åqert, who dwelleth in her house);
- (4) Meḥt-khebitet sāḥu-neter (i.e., North and South, the divine Sāḥu);
- (5) Ur merti seteshertu (25) sheni (i.e., Greatly beloved is she, the red of hair);
- (6) Khnemu-em-ānkhet-ânmesit (i.e., Uniter in life to the *ānmesit* garment):
- (7) Sekhem-ren-set-em-ābet (or hemet) (i.e., Gainer of the mastery over her name by works);
- (8) Ka- (26) -kau-tchai-kauit (Bull of bulls, husband of the cows).

[Hail, O ye cows and your bulls,] "grant ye

"cakes, and ale, and *tchefau* food to the *khu* of the royal mother, (27) Netchemet, triumphant, and grant ye offerings and divine food thereunto."

[Here follow the addresses to the four rudders of heaven.]

- (1) "Hail, thou beautiful Form (Sekhem) "in heaven, thou that openest the Disk, (28) thou "beautiful Rudder in the Eastern Heaven!
- (2) "Hail, Rā, thou leader of the world, thou "beautiful Rudder in the Northern Heaven!
- (3) "Hail, Rā, who (29) dwellest in the "house of the god Åshemu, thou beautiful "Rudder in the Western Heaven!
- (4) "Hail, thou who dwellest in the house " of the ruddy one, thou

PLATE III.

"beautiful (31) Rudder in the Southern Heaven!"

[Hail, O ye Rudders,] "grant ye cakes, and "ale, and oxen, and feathered fow! to Osiris, the "royal mother, Netchemet, triumphant, and pro"vide her with divine food. And (31) grant ye "unto her splendour and glory in Neter-khert, "and life, and strength, and health, and happi"ness, and endurance upon earth. And grant "ye heaven, and earth, and the horizons of the "East and West, and Annu (Heliopolis), and "the halls of the underworld unto the Osiris (32) "the royal mother, Netchemet, triumphant, for "she knoweth everything which ye can do for "her...."

"Hail, Father of the gods! Hail, Mother of the gods! [Hail, ye] who (33) are in heaven! Hail ye who are on earth! Hail ye who are in Neter-khert! Deliver ye the royal mother Netchemet, triumphant, from all obstacles of evil, from every baleful wound, (34) from the deadly snare and from the blows of knives, and from every evil hap whatsoever." And thus shall say the gods, and men and women, and the blessed, and the dammed on the first day (35) and night of each month, and on the fifteenth day of each festival, throughout each passing year.

And these words shall be recited in the presence of Rā when he appeareth along with [his] (36) gods, and they shall be painted in green paint upon a tablet. Then shall offerings of flowers, and herbs, be made in presence of these gods, and cakes and ale, and joints of

meat, and feathered fowl and incense. (37) sepulchral meals and offerings be given to the [figure of the) khu before Rā, and it be provided with divine food in Neter-khert, (38) the deceased shall be delivered from every evil thing whatsoever. Thou shalt not recite for any person, except thine own self, [this] Book of Un-nefer, life, strength, health! Now, if (39) these things be done for the deceased, the god Rā and his divine rudders will protect him, and no enemy shall be able to make an end of him, and he shall not be evilly entreated in Neter-khert, or in heaven, (40) or upon earth, or in any place whither he would go. This Book shall provide the deceased with divine food in Neter-khert for ever, and ever, and ever.

At the bottom of Col. III. are the following vignettes which are taken from the "Book of that which is in the Underworld":—

1. The sun's disk, painted red; beneath is the legend



- 2. A funeral chest; on each side stand two ministrants with their hands raised in adoration.
- 3. Four ram-headed sceptres and three disks¹ শৃত্যুত্যুত্
- 4. Four jackal-headed sceptres and four disks emitting rays of light #1#1#1#1

PLATE IV.

Text: [Chapter CXXV.—Introduction.] [This Chapter (1) shall be recited [by a man] when he cometh unto the Hall of Double Right and Truth, wherein he shall be purged of all the sins which he hath done, and wherein he shall behold the faces of all the gods. Behold (21) Osiris, the royal mother, life, strength, health! Netchemet, life, strength, health! triumphant, [who saith]:—

"Hail to thee, O god, the lord of Right and "Truth! I have come unto thee that I may

⁴ See Mémoires publiés par les Membres de la Mission Archéologique Française au Caire, tom, 111. (Tomb of Rameses IX.).



" see thy beauties. I know thee, (3) and I know "thy divine name. I know thy divine name, and "I know the names of the two and forty gods "who dwell with thee in the Hall of Double "Right and Truth, who live upon those who " are (4) in the bonds of sin, and who feed upon "their blood on the day when the natures of "men are considered before Un-nefer, life, "strength, health! Verily, I have come (5) "before you, O ye lords of Right and Truth, " and I have brought to you Right and Truth; "do ye away [my] faults. I have done no hurt "unto man, nor have I wrought harm (6) unto "beasts. I have committed no crime in the "place of Right and Truth. I have had no "knowledge of evil, nor have I acted wickedly. "I have not done each day more than was "required of me. (7) I have worked that my " name might come forth to the honours of "prayer. I have not caused misery; "nor have I worked affliction. I have not "done that which the gods abominate (8). I "have caused no wrong to be done to the " servant by his master. I have caused none "to feel pain. I have made no [man] to weep. " I have not committed murder; nor have I ever " bidden any man to slay on my behalf. I have " not wronged (9) the people. I have not filehed "that which hath been offered in the temples: " nor have I purloined the cakes of the gods. "I have not carried away the offerings made "unto the blessed dead. (10) I have not com-" mitted fornication, nor have I defiled my body. " I have not added unto the offerings which are "due. I have not added to the weight of the "balance, nor have I made to incline (11) the "tongue of the scales. I have not snatched the " milk from the mouth of the babe. I have " not driven away the cattle from their pastures. "(12). I have not snared the water-fowl of the "gods. I have not caught fishes with bait of "their own bodies. I have not turned back "water at its flood. I have not broken the (13) "channel of running water. I have not quenched "the flame in its season. I have not defrauded " the company of the gods of their chosen offer-"ings. I have not turned away (14) the cattle " which are the property of the god. I have not "thwarted the processions of the god. I am "pure. I am pure. I am pure. I am pure. " I am pure with the purity of the great Bennu-"god who is in the House of Suten-henen (15). "I am the nostrils of the lord Temu who giveth

"life unto all men and women on the day of the filling of the Sun's eye in Annu (Heliopolis). "No evil shall happen unto me, either in this "(16) land or in the Hall of Double Right and "Truth, because I, even I, know the names of the gods who dwell therein."

PLATE V.

Text: [The Negative Confession].

[Osiris, the royal mother, Netchemet, triumphant, saith :—]

1. "Hail, Usekht-nemtet, who comest forth "from Annu, I have not done iniquity."

2. "Hail, Qenqen-seshet, who comest forth "from Kher-ābau, I have not robbed with "violence."

3. "Hail, Ari-Tehuti, who comest forth "from Khemennu, I have not stolen."

4. "Hail, Heka khaibit [who comest forth "from the Qerti], I have not acted with violence."

5. "Hail, Ḥa-ḥrā, who comest forth from "Re-stau, I have murdered neither man nor "woman."

6. "Hail, Rereti, who comest forth from heaven, I have not filehed the offerings."

7. "Hail, Maati-f-em-seshet, who comest "forth from Sekhem, I have not worked "destruction."

8. "Hail, Nebau, who comest forth from "Khetkhet, I have not plundered the goods of "the god."

9. "Hail, Set-qeset, who comest forth from "Het-suten-henen, I have not acted with fraud."

10. "Hail, Uatchetu-nesert, who comest "forth from Het-ka-Ptali, I have not plundered "the grain."

11. "Hail, Qererti, who comest forth from "Amentet, I have afflicted no man."

12. "Hail, Hetch-abehu, who comest forth "from Ta-she, I have made attack on no man."

13. "Hail, Ami-senfi, who comest forth "from the house of slaughter, I have not slain "the cattle of the gods."

14. "Hail, Ami-besek, who comest forth "from Māb, I have not acted maliciously."

15. "Hail, Nebt-Maāt, who comest forth "from Maāti, I have not injured ploughed lands."

16. "Hail, Tenememi, who comest forth "from Bast, I have not acted unchastely."

17. "Hail, Nați, who comest forth from

"Annu, I have not set in motion my mouth "against any man."

18. "Hail, Netchti, who comest forth from "Ati, I have not been angry without a [just] "cause."

19. "Hail, Uamenti, who comest forth "from Khebt, I have not committed adultery."

20. "Hail, Maa-an-a-f, who comest forth "from Per-Amsu, I have not polluted myself."

21. "Hail, Her-peru, who comest forth "from Amu, I have not terrified any man."

22. "Hail, Sekhemuit, who comest forth "from Kaui, I have not encroached upon "[sacred times and seasons],"

23. "Hail, Seshetu-kheru, who comest forth "from Uri, I have not been a man of wrath."

24. "Hail, Nekhennu, who comest forth "from [Ḥeq-āṭ?], I have not turned a deaf car "to the words of right and truth."

25. "Hail, Sert-kheru, who comest forth "from Unás, I have not stirred up strife."

26. "Hail, Basti, who comest forth from "Shetani, I have made no man to weep."

27. "Hail, Hra-f-em-ḥa-f-Maati-f-ṭehu-f, who "comest forth from Tepḥut, I have not lain "with men."

28. "Hail, Tau-ret, who comest forth from the darkness, I have not eaten my heart."

29. Hail, Kenementi, who comest forth "from Kenementi, I have cursed no man."

30. "Hail, Ån-hetepu, who comest forth "from Sau, I have not acted with violence."

31. "Hail, Nebt-heri, who comest forth "from Netchtu, I have not judged hastily."

32. "Hail, Sețeshui, who comest forth from "Utes, I have not cut the hair and skins from "the [cattle] of the god."

33. "Hail, Nebt-ābui, who comest forth "from Sauti, I have not multiplied speech "overmuch."

34. "Hail, Nefer-Temem, who comest forth "from Het-ka-Ptaḥ, I have not acted deceitfully, "nor have I worked wickedness."

35. "Hail, Tem-Sept, who comest forth "from Tattu, I have not cursed the king."

36. "Hail, Aru-em-ab-f, who comest forth "from Tebuti, I have not fouled water."

37. "Hail, Ahuiu, who comest forth from "Nu, I have not made haughty my voice."

38. "Hail, Utch-rekhit, who comest forth "from Sat, I have not cursed God."

39. "Hail, Heḥeb-nefert, who comest forth "from thy cavern, I have not acted insolently."

40. "Hail, Neheb-kau, who comest forth "from thy cavern, I have not acted scornfully

41. "Hail, Tcheseru-tep, who comest forth "from thy shrine, I have not increased my "wealth, except by means of mine own posses-"sions,"

42. "Hail, An-ā-f, who comest forth from "....., I have not treated with scorn the "god who is in my city."

PLATE VI.

Vignette: The two Altebui, B, or ends of the tunnel which connected the two banks of the celestial Nile, over each of which a god presided. The sun came forth daily from the one atch, and ascending the heavens stood, at noon, directly over the celestial Nile; he then descended until he came to the other afeb, which he entered and, passing through the long tunnel that connected the atebui, came forth once again to run his course. On the sun's disk is Harpocrates, and above him is the ram-headed beetle, which typified Amen-Ra. On the river which is supposed to flow between the two atchui the boat of the sun is being towed by the twelve gods of the hours, four of whom are hawk-headed, four ram-headed, and four human-headed; its advent is acclaimed by seven hawk-headed gods who stand with their hands raised in adoration on the one bank, and by seven human-headed gods who stand in a similar attitude on the other. In the boat of the sun stand:--(1) "Osiris," or the soul of the deceased in the form of a bird; (2) the god "Kheper," in the form of a beetle; and (3) "Maāt, the father of the gods," in the form of a ram-headed god wearing a disk upon his head.

PLATE VII.

Text: (1) The Ordinance of the bringing of the Crown of Triumph on the festival of Ukat in the city of U-Peq, on the fourth



[DAY] OF THE FIRST MONTH OF THE SEASON SHAT. THE PROPHET (OR PRIEST) OF HERU-NETCHI- (2) ATEF-F SHALL STAND UP, AND SHALL PERFORM THE GREAT PURIFICATION AT THE SECOND HOUR OF THE DAY AND AT DAWN. AND HE SHALL PURIFY HERU-NETCHTI-ATEF-F, AND SHALL ENTER (3) UNTO HIM BEARING THE WATER OF PURIFICATION FOUR TIMES, AND SHALL RECITE BEFORE HIM THE 'CHAPTER OF ENTERING INTO THE WATER,' SAYING,

"I have brought a crown of triumph to my " father Un-nefer; (4) my members are cleansed " and have been refreshed with grain, and my " limbs have been wholly purified. I am pure. I " have come forth by means of it (i.e., the crown), " I am renewed, and I am made clean through " it, (5) and I have [not] been made little. I have " washed in the water wherein the god Rā-IJeru-"khuti washed when he arrayed himself in his "apparel in the eastern half of the heavens. " I have washed (6) in the water wherein the "god Horus washed when he made himself [to " act the part of] the Kher-heb priest and the "Sa-mer-f priest for his father Osiris, Governor " of those who are in Amenti, Un-nefer, trium-" phant!" [Here] make a royal (7) oblation.

"I am pure. I have offered praises unto " Horus, the lord of the Double Land of Life, "triumphant, the lord of Abydos. The priest " of Heru-netchti-atef-f hath travelled (8) to the " place where Osiris is, and hath gone unto his " divine house which is in U-pequ, and thus hath "he spoken before him, I enter in as the god " Hu, and I come forth as the god Aku. I am " Aau-kheper- (9) Mut, whom this god hath seen "when he rose in the morning, when he became " like a king unto those divine beings who were " there [with him], and when the beings who had "been long dead were following in his train, and " when the dwellers in heaven were making acela-" mations unto him. The god (10) Shu shall " abide on thy right side, and the goddess Tefnut " on thy left side for ever and ever!"

"And the priest of Heru-netch-atef-f shall make an offering of incense unto Osiris and unto the gods who (11) are in his train. And the priest of Heru-netch-atef-f shall cause a figure of the goddess Maāt to go forth, and he shall make it to stablish itself by the side of his right eye. (12) And this figure of the goddess Maāt shall be inscribed in gold with the Great Name of the king of the North and South,

¹ This is a rubrical direction.

"Heru-Un-nefer, life, strength, health! (13) And behold, the priest of Heru-netchti-atef-f shall array it in the apparel *shefu*, and the Great Name shall be woven (?) in the garments of the god; and the god shall receive from him the Åmes sceptre of Horus, which slayeth the

PLATE VIII.

" (14) evil-hearted, and the Aaat garment which " bringeth to nought the fiends of revolt."

Then shall be (i.e., the priest) say:—

"Hymns of praise be unto thee, O Thoth! " I, even I, have chosen her light (i.e., the light " of Maāt) (15). The goddess Maāt riseth in " splendour. Maāt is my portion, and I shall " make my way through the darkness. I am the " light, and I force a passage for myself through "the darkness (16). The priest of Hern-netchti-" atef-f hath journeyed unto the first Aat (or " domain) of the tchefau food, and he hath come " forth bringing a crown of triumph unto (17) "Osiris, the Governor of those who are in " Amentit. And behold, I am one who is " favoured before him, and I prepare for him " a way whereby he may go forth unto the place " whereunto he brought the crown of (18) triumph "before Ra [when] he caused himself to be "hidden from him; nor do I this favoured one " see any [other] leader. The priest of Heru-"netch-åtef-f maketh acclamation (19) before the " priest of this Heru-netchti-âtef-f Ra when he "cometh forth from the eastern half of the " heavens."

Then shall the priest say:—

"Heaven is opened unto Rā, and the gate-" ways (20) of the East are opened unto Ra-" Heru-khuti; and is opened unto the " forefathers of the gods. The Tuat (underworld) " of Amentit is open unto Osiris (21), the Governor " of those who are in the underworld, the mighty " one of terror, the messenger of the slaughterings " of the two lands. The divine hidden shrine of " Hathor, (22) the living flame upon the head " of Rā-Heru-khuti, is open, and the god Semit "[is] before him. The crocodiles which are " upon their divine Head are freed. The two " portions of heaven are open (23) unto Rā, and " beautiful roads are open unto Rā at his coming " forth from the horizon when he is borne along "in his holy boat. He shineth from the two "halves of heaven, he putteth an end to (24)



" his foes, he gaineth the mastery over the fiend "Āpep. Thou, O Rā, drivest thy spear into " him, and thy lance is [thrust] into him; and " when thou meetest him as he maketh his evil "onsets thou dost break him in pieces. (25) "O ye mariners of Rā, destroy ye him (i.e., " $\bar{\Lambda}$ pep) and gain the mastery over him. Let "him fall down headlong under your tackle " and under your staves of wood, as ye advance "with (26) your tackle and with your staves " of wood in front of the divine boat of Rā. " Behold Horus, the son of Osiris, Netchemet. " life, strength, health! hath borne testimony "unto the Maāt of (27) Rā, and the sky is " open unto this lady of heaven. O Osiris, thou " Governor of those who are in the underworld, " thou lord of the Disk, thou art protected, and " thou, O Netchemet, life, strength, health!

PLATE IX.

" (28) thou lord of the Disk, art also protected. "Osiris, the Governor of those who are in the " underworld, hath gained the mastery over his "legs, and he cometh forth and journeyeth "along with thee in the eastern horizon of "heaven, and thou restest (29) along with him " in Amentet. He shall do for thee every good "thing, and thou shalt work for him like the " Maat of Ra, each and every day with the "beauties of this day. Osiris, the Governor of "those who are in the (30) underworld, hath "triumphed over the god Theb (?) and his "fiends, and Netchemet, life, strength, health! " hath triumphed over the enemy by means of "her word. Ra hath triumphed over Apep (31), "and he hath cast down his enemy headlong; "Ra hath vanquished Apep. And behold, "Osiris, the Governor of those who are in the "underworld, hath triumphed over the god Set " and his companions (32) the fiends; and behold "Osiris, Netchemet, life, strength, health! hath "triumphed over her enemies." [To be said] four times.1

Text: [Chapter CXXIX.] (1) The Book of making perfect the deceased and of causing him (sic) to embark in the divine boat of Rā along with those who are in his train. The Osiris, the royal mother, Netchemet, saith:—

This is a rubrical direction.

(2) " I have brought the god Bennu to "the East, and the god Osiris to the city of " Tattu. I have opened up the storehouse of "the Nile-god, and I have made clean the "roads of the Disk; I have drawn (3) along "the god Seker upon his sledge. The mighty " and divine lady hath made me strong in her "hour. I have praised and glorified the Disk, " and I have united myself unto the divine "apes (4), and I am one of them. I have "made myself a companion of Isis, and her " power hath made me strong. I have coiled "up the rope. I have repulsed Apep, and "I have turned back his steps. (5) Ra " hath given unto me his favourable winds, and " his mariners have not repulsed me. My strength "is the strength of the eye of Rā, and the "strength of the eye of Rā is my strength. If "Netchemet be cut off from [the boat of "Rā] (6) then shall her word (?) be cut off " from the egg and from the Abtu fish."

Rubric: "[This Chapter] shall be recited "over a picture which hath been drawn upon "a piece of clean papyrus with paint made of "grains of fresh (7) hemut mixed with ānti "water; and this papyrus shall be placed on "the neck of the deceased, but it shall not "touch his members. Then shall be embark "in the boat (8) of Rā, and the god Thoth "shall take heed unto him as he cometh forth "and goeth in for ever and ever."

Vignettes: 1. The god Behutet, bull-headed, adoring a disk. (2) An oval containing an ichneumon. (3) A hawk-headed god and Anubis adoring Rā. (4) A god supported by Isis and Nephthys adoring a disk.

PLATE X.

Text: [Chapter CI.] (1) The Book of protecting the decrased. The royal mother, Netchemet, life, strength, health! triumphant, saith:—

"Hail, thou that cleavest the water as thou "comest forth from the (2) furrow, and dost sit "upon thy place in thy boat, come thou to the "place where thou wast yesterday, and sit thou "upon thy place in thy boat. And let the lady "of the two lands, the royal mother, life, strength, "health! Netchemet, life, strength, health! be

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"joined as a perfected soul unto thy mariners. " Hail Rá, in thy divine name of Rā, since thou "dost pass by the (4) divine Eye of Rā of seven "cubits with a pupil of three cubits, do thou " indeed make strong the lady of the two lands, "the royal mother, life, strength, health! Net-"chemet, (5) triumphant, as a perfect khu " among thy mariners; and let thy strength be her " strength. Hail Rā, in thy name of Rā, since "thou dost pass by those who are overthrown "[in death], (6) do thou indeed make to stand " up the Osiris, the lady of the two lands, the "royal mother, Netchemet, triumphant, upon "her feet; and let her become a perfect khu " (7) among thy mariners, and let thy strength be " her strength. Hail Rā, in thy name of Rā, " since the hidden habitations of the underworld be " opened unto thee (8) and thou dost make glad "the hearts of the company of the gods thereof, "do thou indeed grant a heart unto Osiris, the "royal mother, Netchemet, triumphant; and (9) " let thy strength be her strength, and her " members thy members, O Rā. [May she be] " stablished by [this] Chapter."

Rubric: This Chapter shall be recited over a bandlet made of the fine linen of kings upon which the Chapter bath been written (10) with water of anti, and the bandlet shall be placed on the neck of the khu who hath been made perfect on the day of the funeral. If this amulet be placed on (11) his neck, whatsoever things he pleaseth shall be done for him as for the company of the gods; and he shall join himself unto the followers of Horus; and he shall be stablished among the starry gods face to face with (12) Septet (Sothis); and his following shall be like unto [that of] Horus with Sothis; and his corruptible body shall be like unto a god in the eyes of his kinsfolk for ever and ever; and the goddess Menget shall make (13) plants to germinate upon his body. The man for whom these things shall be done shall come forth by day in the underworld; and the majesty of the god Thoth (14) himself shall do these things [for him]; and the majesty of the god Osiris with love will make the beams of the god Shu to fall upon his body; and the "Chapter of not letting the soul (?) of a man be "destroyed in the underworld" [shall be recited for him.

And behold Osiris, the lady of the two lands, the royal mother, life, strength, health!

Netchemet, life, strength, health! triumphant, saith, "Hail, thou who art exalted upon thy "standard, thou who art adored, (16) thou "mighty one of souls, thou god Khu(?) who "art most terrible, thou who dost set the fear "of thyself upon the gods, thou who dost rise "upon the everlasting throne, make thou to be "happy, O thou god Khu(?), my body and (17) "my khu,

PLATE XI.

"for I am provided with [power], and I am a "khu who is equipped with power; I have "made a way for myself unto thy place where "Rā-Hathor dwelleth."

Text: [Chapter CXXXIX.] (1) The CHAPTER OF ENTERING INTO (2) THE DIVINE House. The lady of the two lands, Netchemet, life, strength, health! saith: "Hail to thee, "O Temu! I am the god Thoth who hath "judged the two fighting gods [i.e., Horus "and Set]. I have made an end of the strife "which existed between (3) them, and I have "done away with their cries of woe. I have " delivered the *Antu* fish in his turning back, " and I have performed that which thou didst " order concerning him. I have lain down to "rest in the House of the Thigh by the order " of the words of the divine Aged One, having " my divine amulets with me I am [one " of the Sheráu gods (?)."

Text: [Chapter Is.] (1) The Chapter OF MAKING THE SAHU (i.e., THE SPIRITUAL BODY) TO ENTER INTO (2) THE UNDERWORLD ON THE DAY OF THE FUNERAL. Osiris Netchemet, triumphant, saith: "Hail to thee, O thou "who art in Set-Tchesert of Amentet! Net-" chemet, life, strength, health! (3) knoweth thee, " and knoweth thy name. Deliver thou her "from the worms which are in Re-stau, which " live upon the bodies of men and women, and "feed upon their (4) blood; for she knoweth you, "and she knoweth your names. When Osiris "Neb-er-tcher, who keepeth himself hidden, " journeyed for the first time [in Amentet], he "caused the breath (5) of fear to be put into "those who were dwelling in the Bight of " Amentet; and he gave commands concerning " him that was living in the hidden places, and "[stablished for him] a seat in the darkness,



"and gave [him] (6) splendour in Re-stau. "O lord of the light-rays, enter thou and "consume the worms which are in Amentet. "O thou mighty one who dwellest in Tattu, "hear [my] words and behold (7); and may "those who dwell in misery fear thee as thou "comest forth with the sentence to the sacred " block. Thou comest forth bearing the message "(8) of Neb-er-tcher, and Horus hath taken "possession of thy throne for thee. Thy father, "the lord of those who are in the divine boat, "the lord of fear of those who dwell in the " Tuat (i.e., the underworld), hath ascribed praise "unto thee. (9) Thou art Horus, and thou "comest bearing tidings. I pray that thou "wilt come, and that thou wilt speak and " see in Annu (Heliopolis). The aged shall " stand up on their perches before thee, "the venerable Sāḥu; (10) and the princes " of heaven shall magnify (?) thee upon their "perches; and they shall bind up thy "swathing in Annu. Thou hast conquered "heaven, and thou hast inherited the earth, and " enclosed it within thy grasp; and heaven and " earth shall not (11) be snatched away from thee. " For behold, thou art the Prince of the gods, "thou art the divine seat of the mighty one of "the months, thou art the height of heaven, "and on festivals of the new moon "(12) before thee. Thou hast destroyed the "serpents, wherefore Amentet and the two "horizons flourish; thou turnest thereunto "knowing what is therein, thou hast thy "food, and thy mother giveth unto thee her "breast, and (13) thou art stablished in the " horizon."



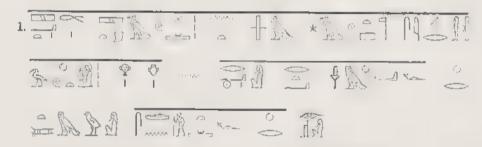
THE PAPYRUS OF THE ROYAL MOTHER NETCHEMET.

TRANSCRIPT OF THE HIERATIC TEXT INTO HIEROGLYTHICS.

COLUMN I.

PLATE L.

CHAPTER CXLVIIL THE BOOK OF THE HIDDEN THINGS WHICH ARE IN THE UNDERWORLD.





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COLUMN II.

[PLATE IL]



COLUMN III.

[PLATE HL]

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COLUMN IV.

[PLATE IV.]

CHAPTER CXXV.—INTRODUCTION.



COLUMNS V., VI., VII. AND VIII.

[PLATE V.]

CHAPTER CXXV.

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[PLATE VII.]

CHAPTER OF THE CROWN OF TRIUMPH, AND CHAPTER OF ENTERING INTO THE WATER.

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COLUMN X.

[PLATE VIII.]

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COLUMN XI.

[PLATE IX.]

COLUMN XI.

CHAPTER CXXIX.

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COLUMN XII.

[PLATE X.]

CHAPTER CL.

THE CHAPTER OF THE PROTECTION OF THE DECEASED.



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COLUMN XIII.

[PLATE XI.]

CHAPTER CXXXIX.

THE CHAPTER OF THE PRAISE OF TEMU.

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CHAPTER IB.

THE CHAPTER OF CAUSING THE SAHU TO ENTER THE TUAT.



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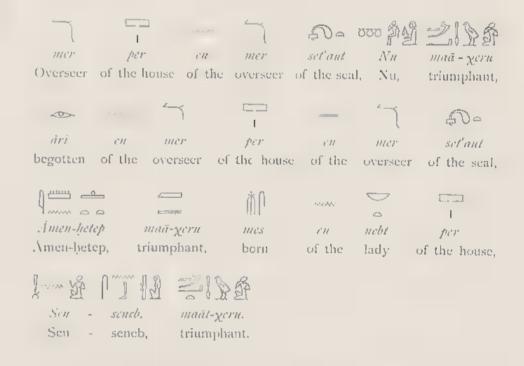
THE PAPYRUS OF NU, THE SON OF AMEN-HETEP AND SEN-SENEB.

The Papyrus of Nu, respectively, was found at Kûrna, Thebes, and was purchased by the Trustees of the British Museum in 1891. It measures 65 feet 3½ in. by 1 foot 1½ in.; it is mounted in thirty sheets, and bears the number 10,477. The material is composed of three layers of papyrus, which is somewhat darker in colour than the ordinary Theban papyri. A portion of the papyrus is blank at the beginning, and in places it is worm-eaten; it has, moreover, suffered through being wedged in too tightly between the mummy and the side of the coffin in which it was found.

The papyrus begins with a coloured scene in which the deceased is standing in adoration before the god Osiris, who is seated within a shrine. It has none of the introductory hymns, and no large painted Judgment Scene, such as are found in the illustrated papyri of the latter part of the XVIIIth dynasty; and it therefore seems that the earliest copies of the Theban Recension of the Book of the Dead lacked both the hymns and the Judgment Scene. Papyrus of Nu contains one hundred and thirtyone Chapters of the Book of the Dead; this number, however, includes two versions of Chapters XXX., LXIV., CXXXVI., and CLIII. Fifteen of the Chapters are accompanied by vignettes. The vignettes appear to be the work of an artist, and not of the writer of the text of the papyrus; but, although of interest archæologically, they are not of any great importance artistically. The titles of the chapters, rubries, catchwords, etc., are in red, and the border at the top and bottom

of the text consists of two thin, black lines; the text is in black throughout, and it seems to be the work of one man, probably of Nu himself. It is most carefully written, and is no mere copy hastily made by a scribe for sale, but a document which bears almost in every line the impress of care and knowledge. Here and there the writer has omitted a line by accident, and two copies of the CXXXIInd Chapter are given, apparently by inadvertence (see sheets 11 and 12). But the Papyrus of Nu is, textually, the most correct and the most carefully written of all the copies of the Theban Recension of the Book of the Dead now known, and also the oldest of the illustrated papyri of the XVIIIth dynasty.

We can, fortunately, fix with tolerable certainty its place in the series of Theban papyri, for Nu is described as:—



From this we learn that Nu was the steward of the great official who was the "keeper of the



seal," and director of the chancery of Egypt, and that his father Amen-hetep held the same appointment; it is clear, too, that both father and son must have been men of rank and learning. The name Amen-hetep indicates that they flourished in the XVIIIth dynasty, under one of the four kings who bore that name. Sen-seneb, the name of Nu's mother, is very rare, and it is characteristic of the XVIIIth and preceding dynasty. The wife of the artist and scribe Nebseni bore the name, and it is well known that the Papyrus of Nebseni is a product of the first half of the XVIIIth dynasty; and as Nu, like Nebseni, is often called - 3 " neb amakh," i.e., "lord of reverence," it is pretty certain that the Papyrus of Nu and that of Nebseni were written about the same date. In two places the word If maā kheru, "true of voice," or "triumphant," is spelt or 型 2 编制 (see Chapter CXXVI., line 1, and Chapter CXLVIII., line 1); this is an archaic spelling of the words also met with in the Papyrus of Amen-hetep,2 which also belongs to the XVIIIth dynasty. It is worthy of note, too, as a mark of the antiquity of the papyrus, that the word $\bar{a}h\bar{a}$, $\frac{1}{2}$, is usually spelt $\underline{\hspace{1cm}}$.

The following is a list of the Chapters in the order in which they occur in the papyrus:—XVII., XVIII., I., XXIII., XXIII., XXVII., XXVII., XXVII., XXVII., XXXIII., XXXIII., XXXIII., XXXIII., XXXIV., XXXII., XXXIII., XXIII., XXIIII., XXIIIII., XXIIII., XXIIII., XXIIII., XXIIII., XXIIII., XXIIII., XXIIIII., XXIIII., XXIIII., XXIIII., XXIIII., XXIIII., XXIIII., XXIIIII., XXIIII..., XXIIIII..., XXIIII..., XXIIII..., XXIIII..., XXIII

¹ See Lieblein, Dictionnaire de Noms Hiéroglyphiques, Livr. III., No. 1558, p. 621; and No. 1963, p. 763.

² See Naville, Todlenbuch, Vol. I., pl. 40, ll. 1 and 7.

XIV., LXVIII., XCII., LXIII.A, CV., XCV., LXXII., LXXI., CVI., XL., XC., CVIII., XLVII., CIV., CIII., LI., CXIX., XXXVI., XXXVII., LXXIX., CXVII., CXVIII., XXI., XII., CXXII., XCVIII., LXXVI., LXXXV. (Vignette), LXXXII. (Vignette), LXXVII. (Vignette), LXXXVI. (Vignette), CXXIV., LXXXIII. (Vignette), LXXXIV. (Vignette), LXXXI.A (Vignette), LXXXVII. (Vignette), LXXXVIII. (Vignette), CXXXII., CXLVIII., LII., LIII., LXI., L.B, LVI., LVII., LIV., XXXVIII., LV., XXIX., XLVI., CIX., IX., CXXXII., XCIV., LXIII.B, VIII., LXIV. (short version), II., III., CLH., LXXV., LXXVIII., CXXXIII., LXV., CXXXIII. (bis), LXVII., CLXXIX., CXXIII., CXLI., CXLVIII., CXXXVI., CXXXIV., CXXX., CXXXI., LXXXIX., CLIV., CXV., CXVI., CXII., CXIII., CXXXVIII., CLXXXVII., CLXXXIX., XLIV., L., CLXXXVIII., IV., XCVI., XCVII, CLIII.A, CLIII B, LXIV. (long version), XXX.B, X1., V., VI., XCIX. (Vignette), VII., CLXXVI., CXXV., CXXVI. (Vignette), CXLIV. (Vignette). (Vignette), CXXXVII.a (Vignette), CI., CLVI., CLV., CLI., C., CH., CXXXVI.A, CXXXVI.B, CXLIX. (Vignette), CL. A list of the Chapters according to the numeration of Lepsius will be found in the table of contents to this volume. A number of the Chapters from this papyrus were printed in the Chapters of Coming forth by Day (ed. Budge), London, 1898, and in a companion volume to that work tentative translations were given.





1.—Vignettes: (a) Hunefer, "Overseer of the palace of the lord of the two lands (i.e., the North and South), Men-Maāt-Rā (Seti I. King of Egypt about B.C. 1370), and Overseer of the cattle of the lord of the two lands, the royal scribe," and his wife Nasha, a lady of the college of the god Amen-Rā at Thebes, in an attitude of adoration; (b) Isis and Nephthys, the sisters of Osiris, adoring on the right and left of the Tat a symbol of Osiris. The ornaments upon the heads of the two goddesses are the hieroglyphic signs of their names. Above is the hawk emblematic of the rising sun; on one side are four, and on the other side three, cynocephali or dog-headed apes, the transformed openers of the Eastern portals of Heaven, raising their hands in adoration.

Text: Hymn in honour of the sun-god Rā at his rising.





2.—Vignettes: (a) Hunefer and his wife adoring; (b) The god Thoth, ibis-headed, holding in his left hand the emblems of "strength" and "life."

Text: Hymn to Osiris, forming Chapter 183 of the Book of the Dead.



THE BOOK OF THE DEAD.

PAPYRUS OF HUNEFER.



CHAP. CLXXXIII.—continued.

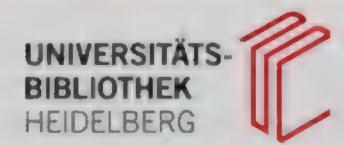
3.—Text: Hymn to Osiris, continued, forming Chapter 183 of the Book of the Dead.



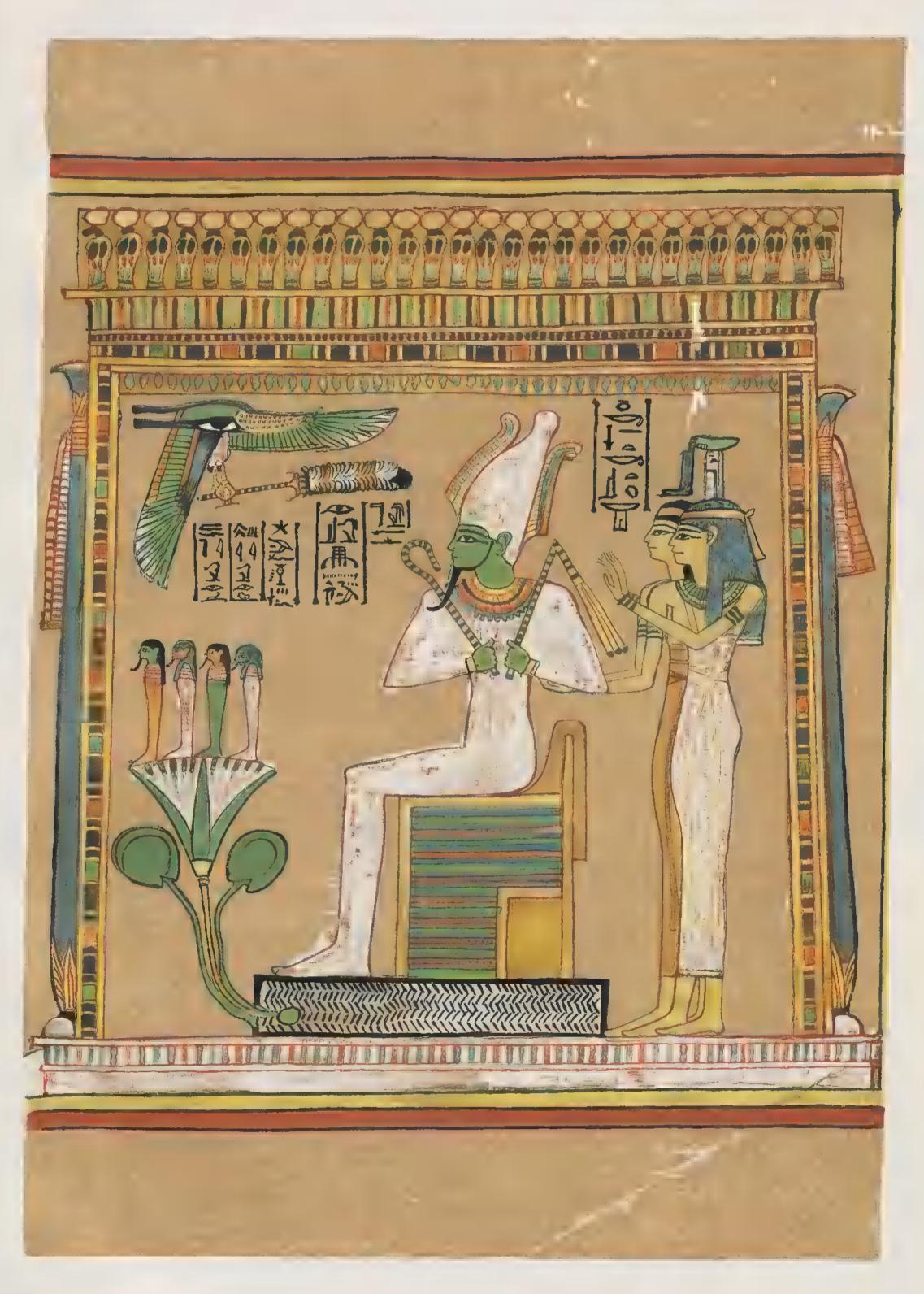
CHAP. CXXV.

4.—Vignette: Above, Hunefer kneeling before a table of offerings in adoration, in presence of fourteen gods, seated in order as judges. Below, the Psychostasia, or Weighing of the Conscience; the jackal-headed Anubis examines the pointer of the balance, wherein the heart (conscience) of the deceased is being weighed against the Feather, symbolical of Law or of Right and Truth; on the left, a jackal-headed deity is leading the deceased by the left hand; on the right are the Monster Amemit, the Devourer, and the ibis-headed Thoth, the scribe of the gods, who notes down the result of the trial. The deceased is next being introduced into the presence of Osiris by "Horus, the Avenger of his Father."

Text: The address of Hunefer to his heart (Chapter XXX. B of the Book of the Dead); the sentence of acquittal by Thoth; and the speech of Horus.



THE BOOK OF THE DEAD. PAPYRUS OF HUNEFER.



CHAP. CXXV .- continued.

5.—Vignette: The god Osiris enthroned within a shrine; behind him, Isis and Nephthys; in front a lotus-flower, on which stand the four children of Horus, or gods of the cardinal points. The throne of the god is set upon the waters.





6.—Vignette: Funeral procession; the mummy on a boat-shaped hearse, drawn by oxen; in front a priest officiates; behind follow servants drawing a funeral shrine.

Text: Chapter I. of the Book of the Dead.





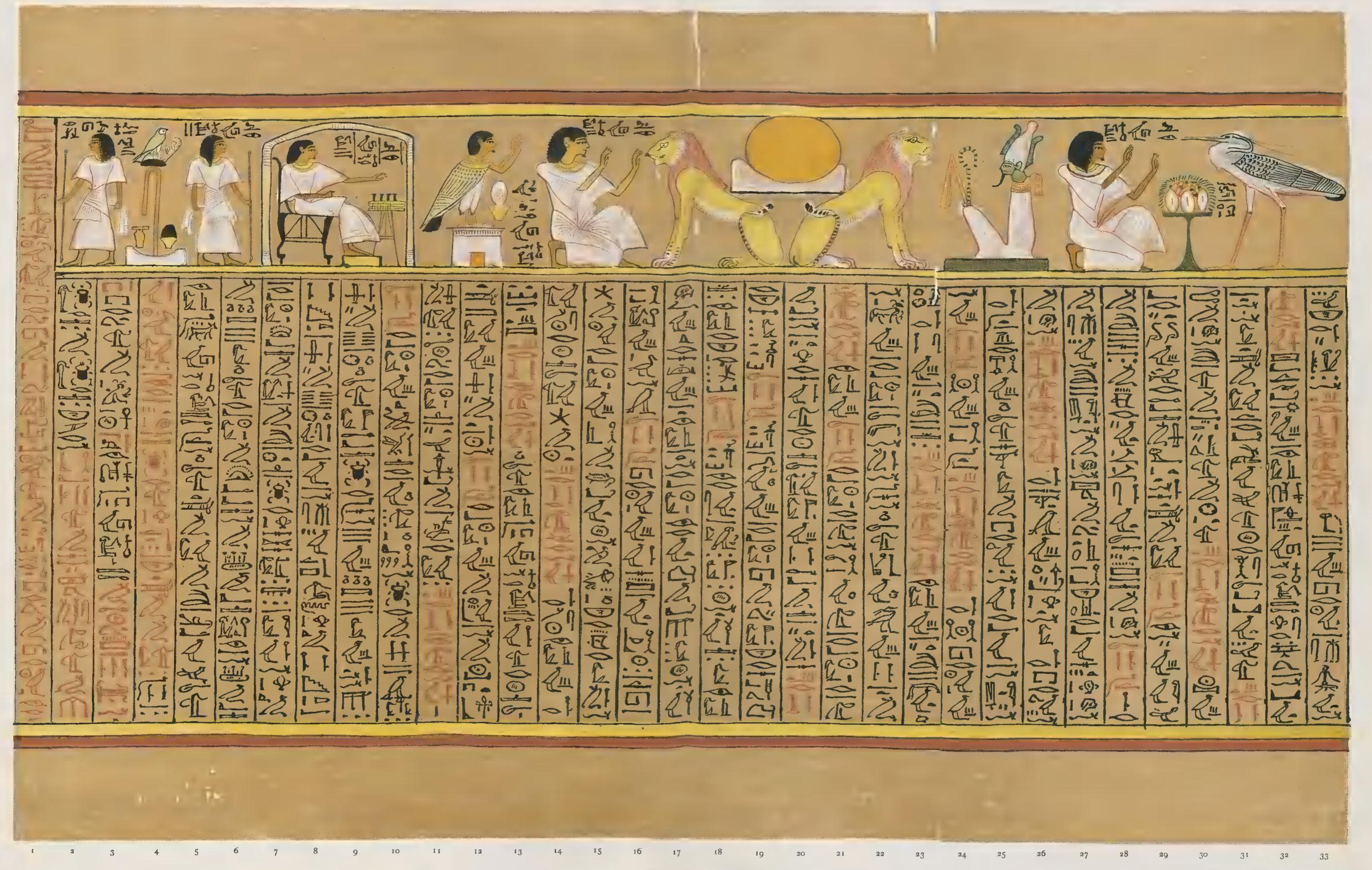
CHAP. i.—continued.

Снар. ххіі.

7.—Vignettes: (a) Funeral procession continued; a priest officiating, followed by mourners and by a servant carrying sepulchral furniture; (b) the tomb and the sepulchral tablet, in front of which Anubis supports the mummy, the mourning wife and daughter (?) kneeling before it. Facing the mummy stand two priests holding instruments connected with the ceremony of "opening the mouth"; behind them is a priest burning incense and pouring out a libation before a table of offerings; (c) instruments, etc., connected with the ceremony of "opening the mouth," laid out on a table; flowers on a stand; a funeral coffer; men bringing a haunch of beef, etc., as offerings; and a cow and a calf for sacrifice.

Text: Chapter I. of the Book of the Dead, continued; Chapter XXII.; and "The Chapter of making to be opened the mouth of the Statue of Osiris, the royal scribe Hunefer."





CHAP. xvii.

8.—Vignettes: (a) The standard of Amenta, or the nether-world, with symbols of meat and drink; (b) Figures of the deceased Hunefer going into and coming out from the nether-world; (c) Hunefer playing at draughts, within a hall; (d) The soul of Hunefer-standing on the tomb; (e) Hunefer kneeling in adoration before the Sun-disk in the solar mount; on either side are the lions, "Yesterday" and "The Morrow," i.e., Osiris and Rā; (f) The god Osiris wearing the atef crown and menat, and holding the emblems of sovereignty and dominion; (g) Hunefer kneeling in adoration before the Bennu bird of the city of Annu (Heliopolis), here described as the "soul of Rā."

Text: Chapter 17 ("of the praisings and glorifications of coming forth from and entering into the nether-world," etc.) of the Book of the Dead.

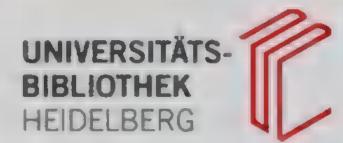




9.—Vignettes: (a) The god Horus wearing the crowns of the North and South, and holding the sceptre and flail; (b) The mummy of Hunefer in a shrine, with Isis and Nephthys as twin hawks; (c) Hunefer kneeling in adoration before two serpents coiled round papyrus and lotus plants emblematic of the North and South; (d) A group of offerings; (e) A god, seated, holding in his left hand a sceptre, with his right hand stretched out over the eye of Horus; (f) A god, seated, holding in his left hand the emblem of "Millions of Years," with his right hand stretched out over the lakes "Maāat" and "Hesmen"; (g) Hunefer and his wife standing in adoration before the company of the gods.

Text: Chapter 17 (continued) of the Book of the Dead, and a prayer to the gods of the nether-world.

of the nether-world.



CHAP. xvii .-- continued.



CHAP. xvii,—continued.

10.—Vignettes: (a) A god seated in a shrine; (b) The god Rā; (c) Two deities; (d) The god Thoth, ibis-headed, holding the Eye of Horus in his left hand; (c) The great cow Meh-urit on a pedestal; (f) Hunefer kneeling, adoring; (g) A funeral chest, from which rises Rā, with the four children of Horus standing each at a corner of it; (h) Hunefer adoring a god holding a knife.

Text: Chapter 17 (continued) of the Book of the Dead.





CHAP. xvii.—continued.

11. Vignettes: (a) A cow-headed god holding a knife; (b) A lion-headed god holding a knife; (c) A lion-headed god within a shrine, holding a knife; (d) Two gods, seated, with their faces turned backwards, and a cat-headed god, holding knives; (e) Hunefer adoring the gods Rā, Shu, Tefnut, Seb, and Ba-[neb]-Tettet; (f) A cat, in front of a persea tree, cutting off the head of a serpent, symbolizing the rising sun-god Rā slaying the dragon of darkness.

Text: Chapter 17 (continued) of the Book of the Dead.



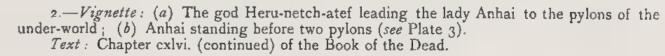


1.—Vignetle: (a) Isis and Nephthys, the sisters of Osiris, kneeling in adoration on the right and left of the standard of the West, which stands upon the Solar Mount and supports the hawk emblematic of Rā-Harmachis. On each side are two dog-headed apes, the transformed openers of the eastern portals of Heaven, raising their hands in adoration, deities, winged eyes, etc. (b) The lady Anhai, a singer in the choir of Amen-Rā at Thebes, standing before a table of offerings.

Text: A Hymn to Ra-Harmachis, or the rising Sun.











3.—Vignette: (a) The lady Anhai standing before two pylons; (b) Anhai standing before a table of offerings.

Text: (a) Chapter cxlvi. of the Book of the Dead; (b) Speeches of Anhai and Anpu (Anubis).





4.—Vignette: (a) Above, the Great and Little Companies of the gods seated with tables of offerings before them. Below, the Psychostasia, or Weighing of the Conscience; the jackal-headed Anubis trying in the Balance the heart (conscience) of the deceased against a figure of the goddess Maāt, symbolical of Law; on the left are the goddess Maāt, Thoth, ibis-headed, the scribe of the gods, noting down the result of the trial, and before him is the monster Amemit, the Devourer. Above the Balance are the emblems of the goddesses Shai and Renenet; on the right, Horus. Thoth is leading Anhai into the presence of Osiris (see Plate 5), and behind stands the goddess Maāt, being embraced by the goddess Amentet.

Text: Address to Un-nefer by Horus-Thoth.

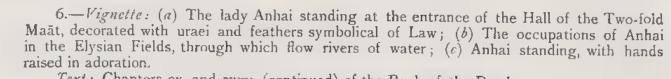




5.—Vignette: The god Ptah-Socharis-Osiris enthroned within a shrine; behind him Isis and Nephthys; before him the skin of an animal dripping with blood. In front of the shrine are the goddesses of the North and South addressing the god.







Text: Chapters cx. and cxxv. (continued) of the Book of the Dead.





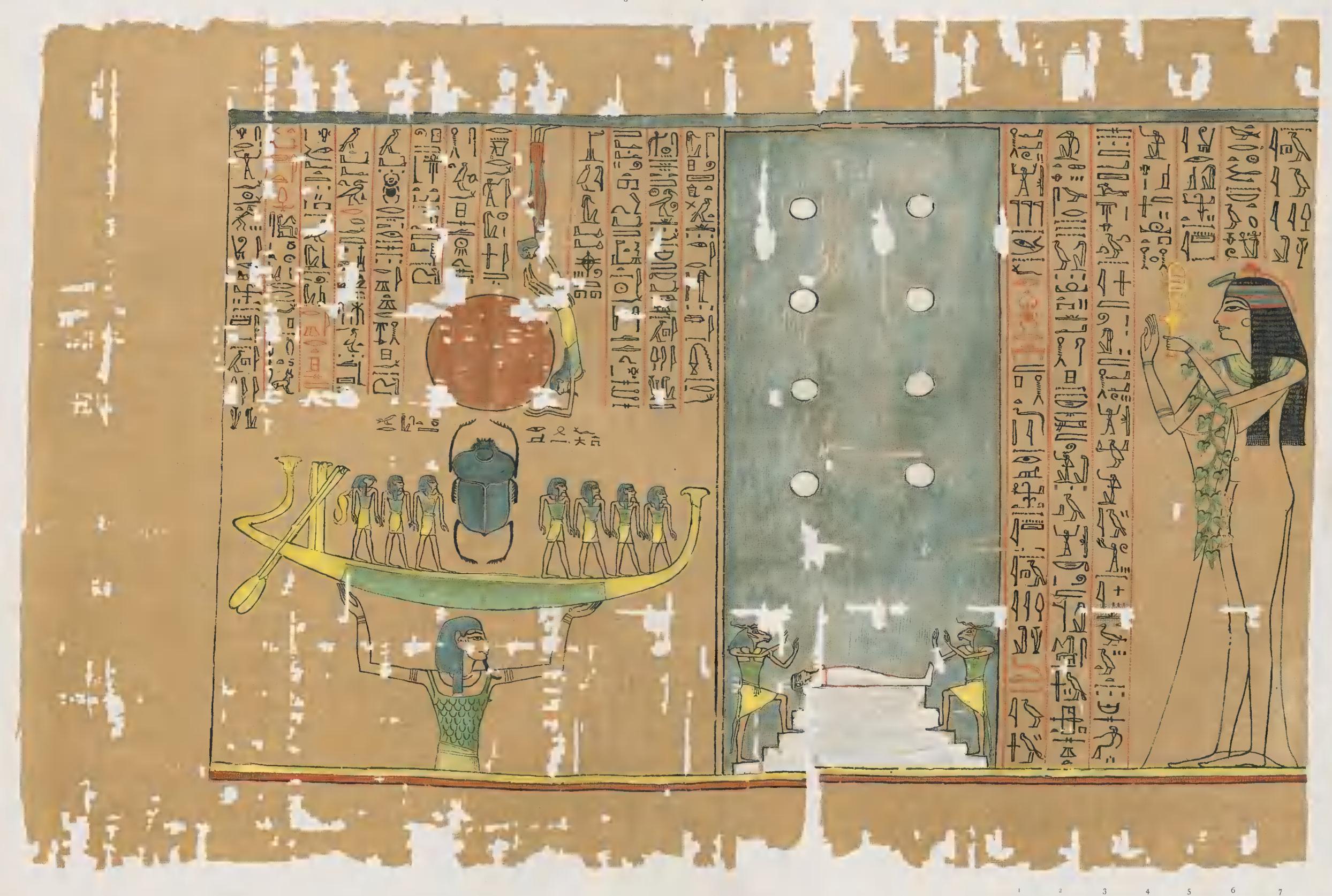
CHAP, CXXV.

7.—Vignette: (a) The god Thoth, the scribe of the gods; (b) The god Horus examining the tongue of the Balance; (c) The goddess Maāt.

Text: Chapter cxxv. (Introduction and Negative Confession) of the Book of the Dead.



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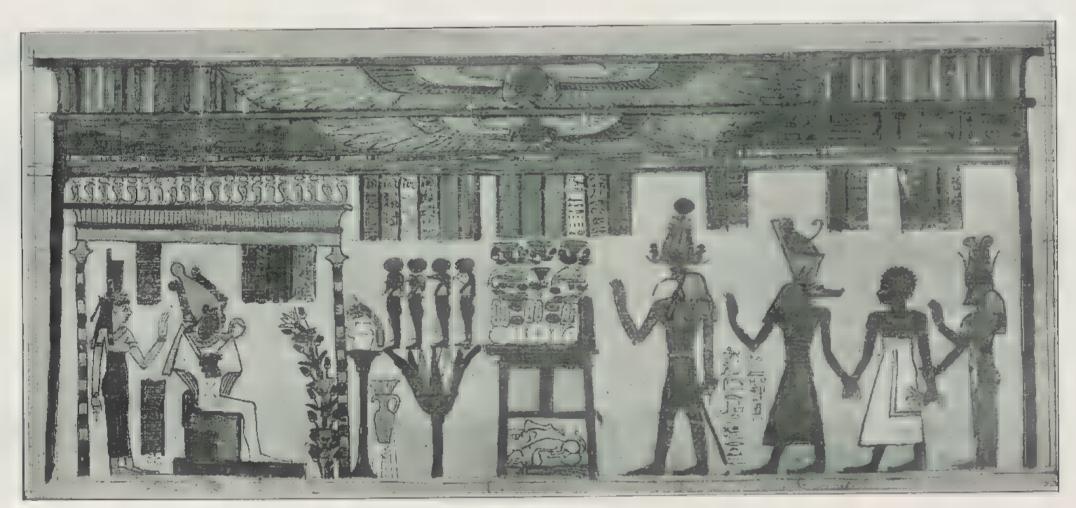
8.—Vignette: (a) Anhai standing, with hands raised in adoration; (b) The mummy of Anhai lying on the top of the double staircase, which is in the city of Khemennu, and two ram-headed gods standing, one at the head, and the other at the feet. Above are eight white disks on an azure ground; (c) The god Nu raising the boat which contains the beetle and Solar disk, and seven gods; above this is the Tuat, or under-world.

Text: Address to Rā, and Prayer of Anhai.



THE BOOK OF BREATHINGS. THE PAPYRUS OF KERSHER, OR KERÄSHER.

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1.—Vignette: The presentation of Kersher, or Keräsher, to Osiris. The god enthroned within a shrine; behind him, the goddess Isis; in front a lotus-flower, on which are the four children of Horus, genii of the dead. Before the table of offerings stands Thoth, the scribe of the gods, addressing Osiris on behalf of the deceased. On the right Anubis and the goddess Maät lead forward Keräsher.

THE BOOK OF BREATHINGS. BRITISH MUSEUM PAPYRUS No. 9995.

COLUMN I.

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THE BOOK OF BREATHINGS. THE PAPYRUS OF KERSHER, OR KERÄSHER.

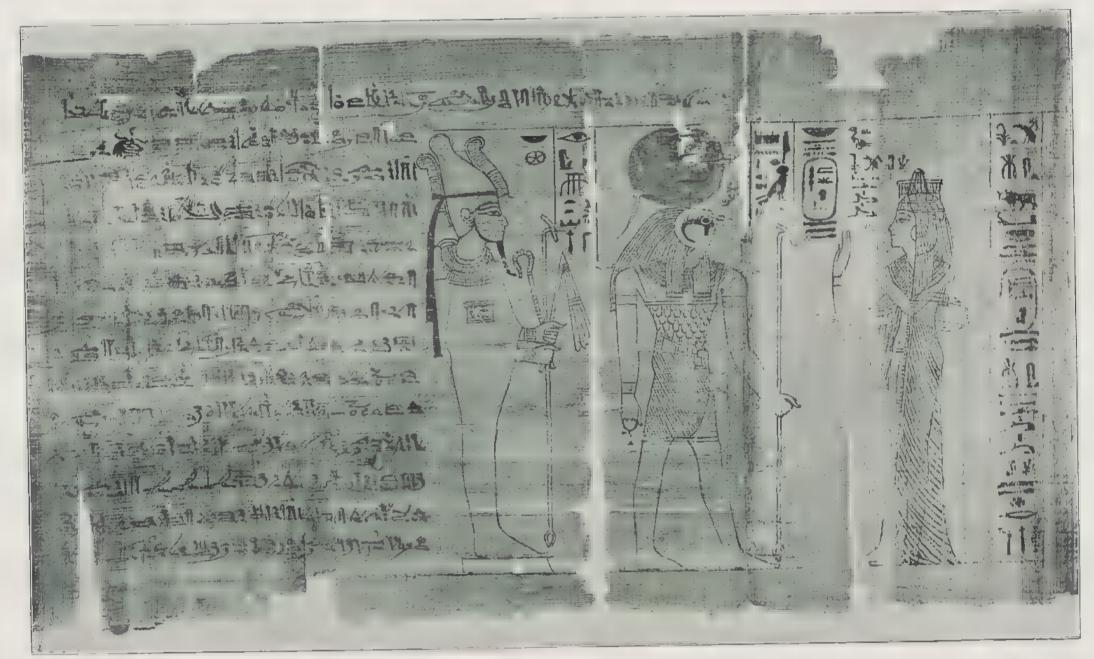
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2.—Figuette: (a) Funeral procession: the mummy on a boatshaped hearse drawn by a man; a priest bearing a censer on his shoulder; a funeral chest drawn by a man; two obelisks. On the left, seated, is the god Rā-Harmachis; in front is Anubis supporting the mummy, the mourning wife kneeling before it. Facing the mummy a priest officiates near a table of offerings; behind, a priest reads the funeral service from a papyrus. (b) The mummy on its bier, guarded by Anubis; Isis kneeling at the foot, and Nephthys at the head. (c) Twelve pylons of the underworld, each with its doorkeeper.

Text: Address to Keräsher, triumphant.

Column I.

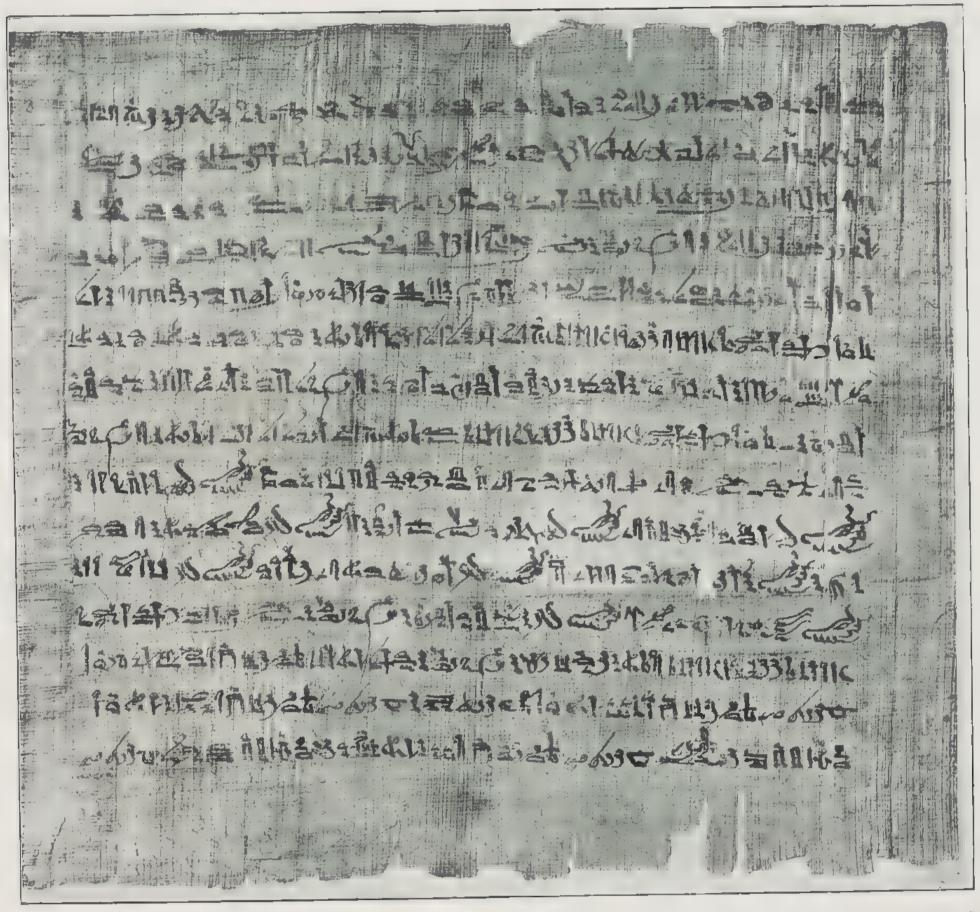


1. -Vignette: Queen Netchemet, daughter of the royal mother Hurere, standing with both hands raised in adoration before the gods Amen-Rā-Heru-khuti, and Osiris, "dweller in Amentet, the great god, the lord of the underworld."

 $\mathit{Text}:$ Chapter CXLVIII of the Book of the Dead.



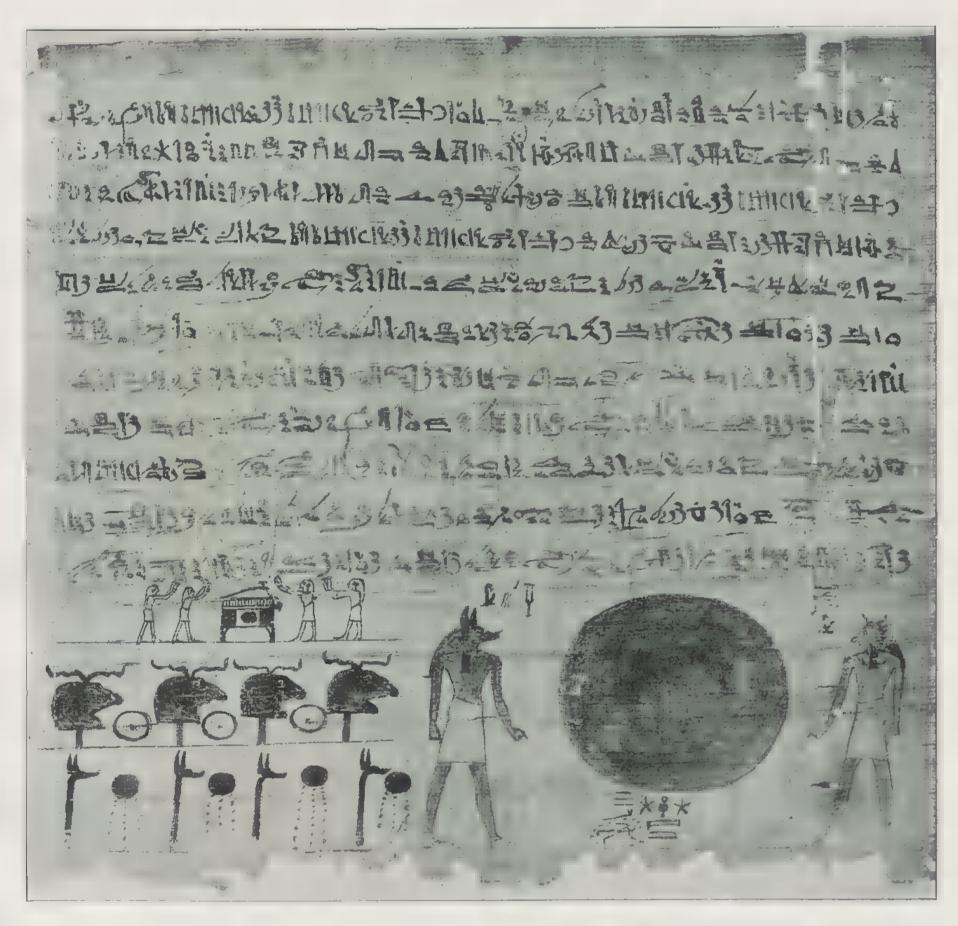
COLUMN II.



2,-Text: Chapter CXLVIII of the Book of the Dead (continued).



COLUMN III.



3.— Figurette: (a). The gods Behutet (?) and Anubis standing one on each side of the disk of the sun. (b) A funeral chest with four ministrants, two on each side, having their hands raised in adoration. (c) Four ram-headed sceptres ?) and three disks. (d) Four jackalheaded sceptres and four disks emitting rays of light. These vignettes belong to the work entitled, "The Book of that which is in the Underworld."

Text: Chapter CXLVIII of the Book of the Dead (continued)

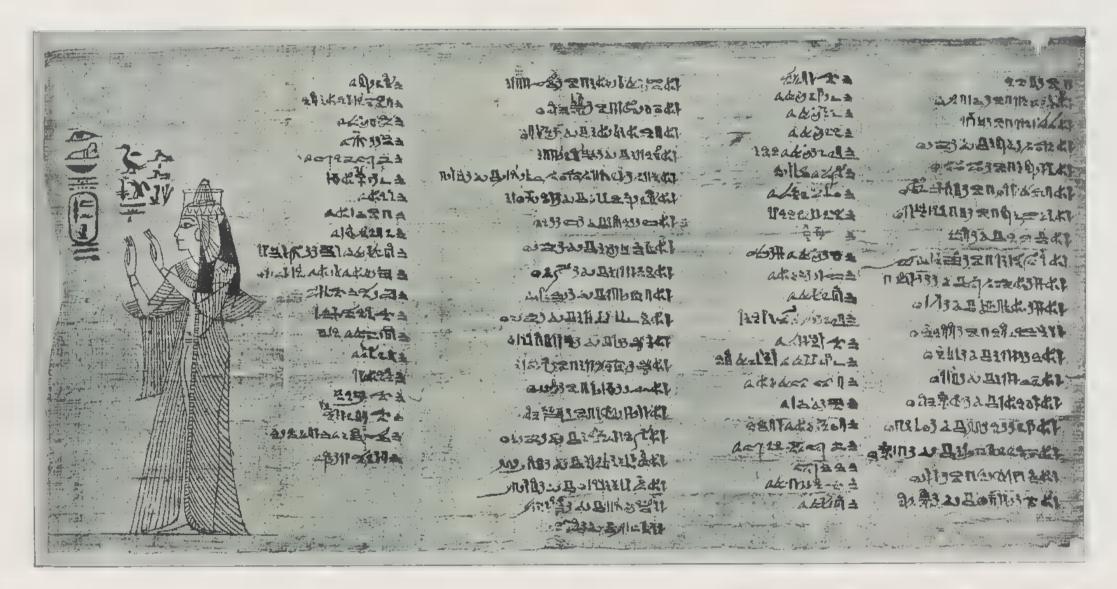


COLUMN IV.

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4.—Text: Chapter CXXV of the Book of the Dead (Introduction).

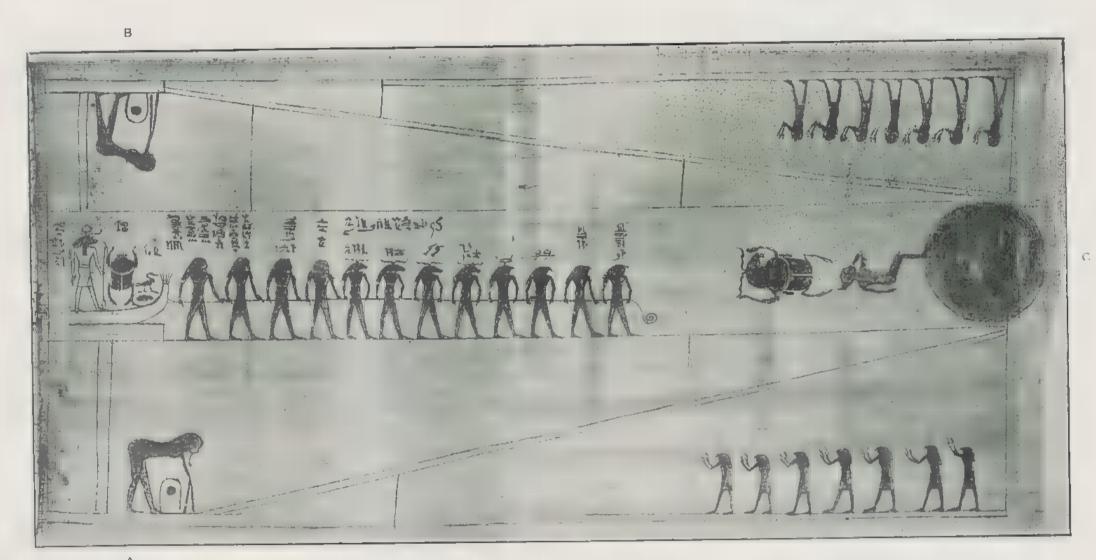
COLUMNS V-VIII.



5.—Viguette: Osiris, the lady of the two lands, Netchemet, triumphant, the daughter of the royal mother Hurere, standing with her hands raised in adoration before the sun's disk (see next plate).

Text: Chapter CXXV of the Book of the Dead (Negative Confession).

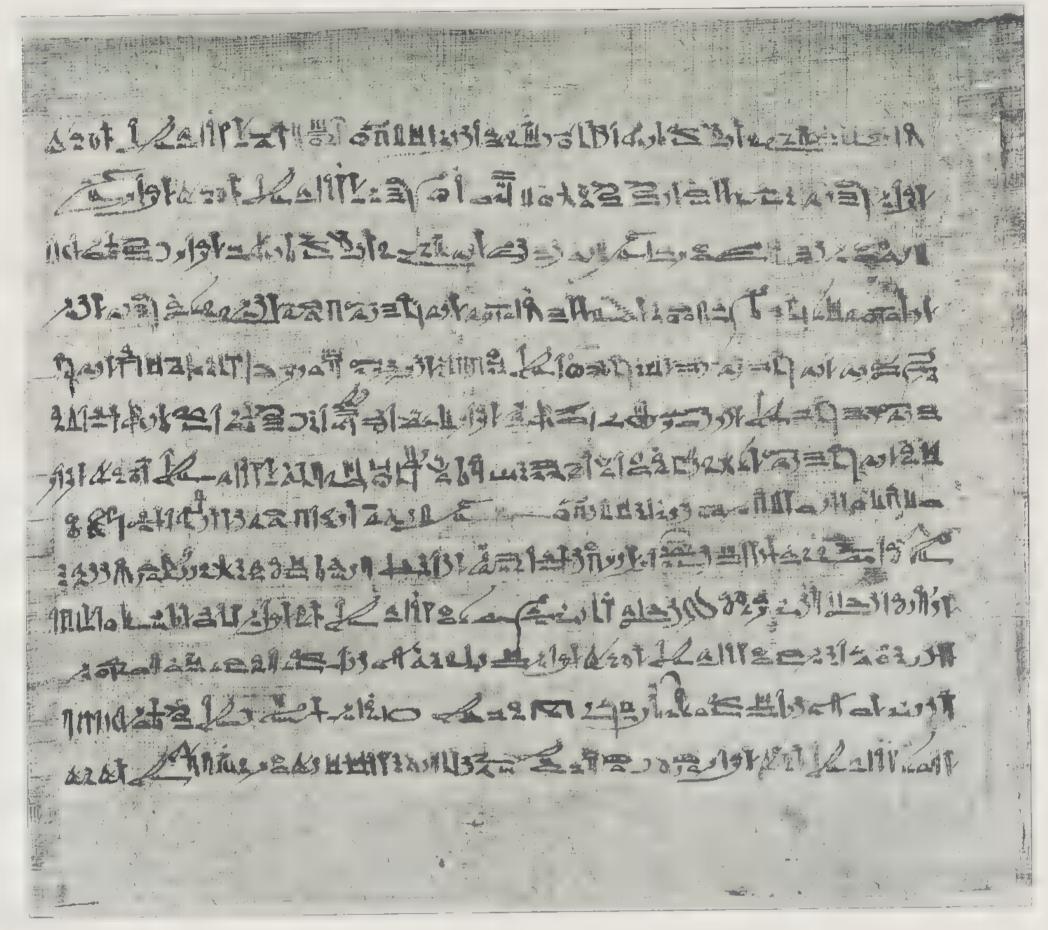




6.—Vignette: The two Atebui h, or ends of the tunnel which joins the two banks of the celestial Nile. The sun has come forth in the morning from the one (A), and, having ascended the heavens, stands directly over the celestial Nile (C); in the evening he will descend and enter the other (B), and passing through the tunnel, each end of which is guarded by a god, will emerge to run his race afresh. On the sun's disk are Harpocrates and a ram-headed beetle. The boat of the sun is being towed along on the Nile by the gods of the twelve hours of the day; in the boat are the soul of the deceased in the form of a bird standing on a platform, the god Khepera, in the form of a beetle, and the god Maāt, ram-headed. The advent of the boat is being acclaimed by seven hawk-headed gods who stand on the cast bank, and by seven human-headed gods who stand on the west bank.

Text: The names of the gods who tow the boat of the sun, etc.

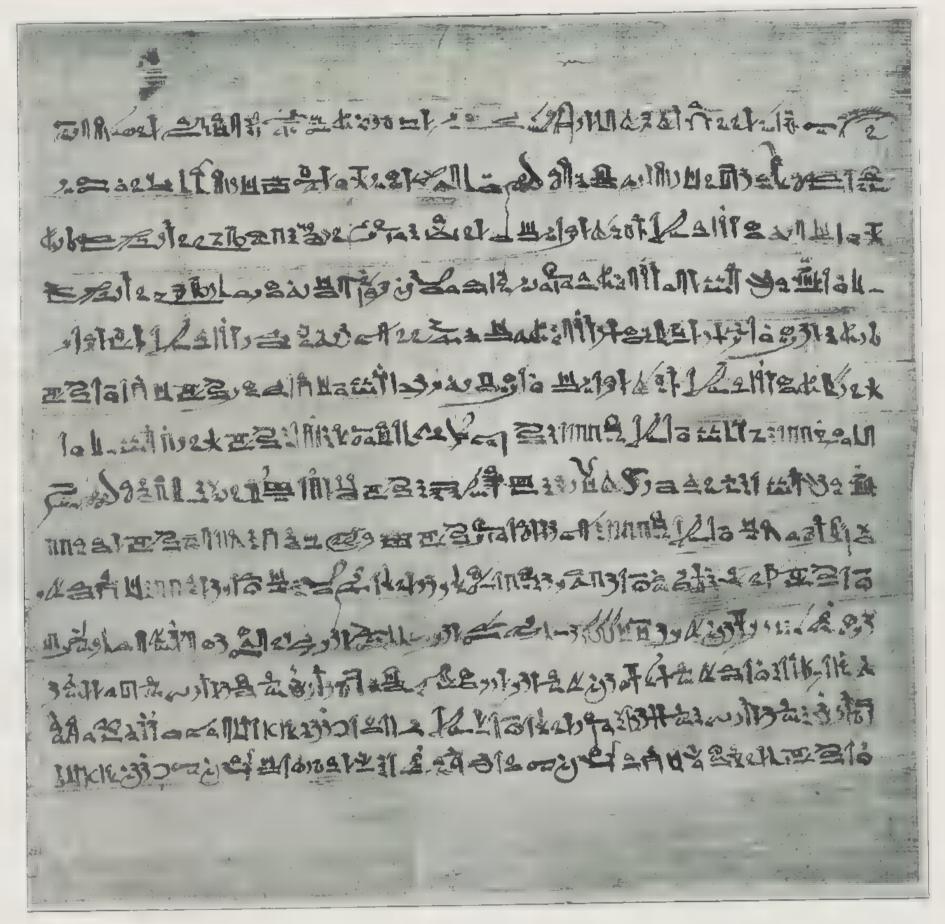
COLUMN IX.



7.—Text: The Chapter of bringing the Crown of Triumph, at the Ukat festival, in U-peq, which was celebrated on the fourth day of the first month of the season Shat (Thoth).

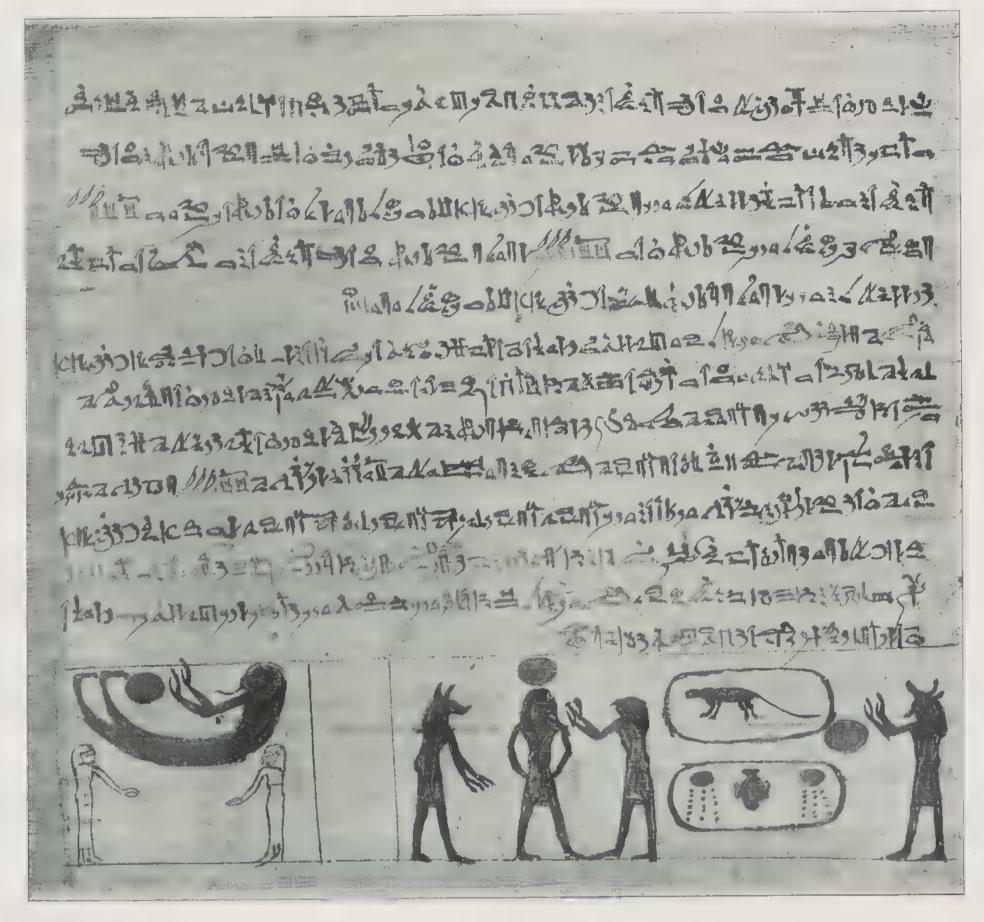


COLUMN X.



8.—Text: The Chapter of bringing the Crown of Triumph (continued).

COLUMN XI.



9.—Vignettes: (a) Osiris and Isis and Nephthys. (b) A hawk-headed god, and Anubis adoring Ra. (c) An oval in which is an ichneumon (?). (d) An oval in which are the sign for heart and two disks emitting rays of light. (e) A bull-headed god (Behntet) (?) adoring a disk. These Vignettes belong to the work entitled, "The Book of that which is in the Underworld."

Text: The chapter of bringing the Crown of Triumph (continued), and Chapter CXXIX of the Book of the Dead (with rubric).



COLUMN XII.

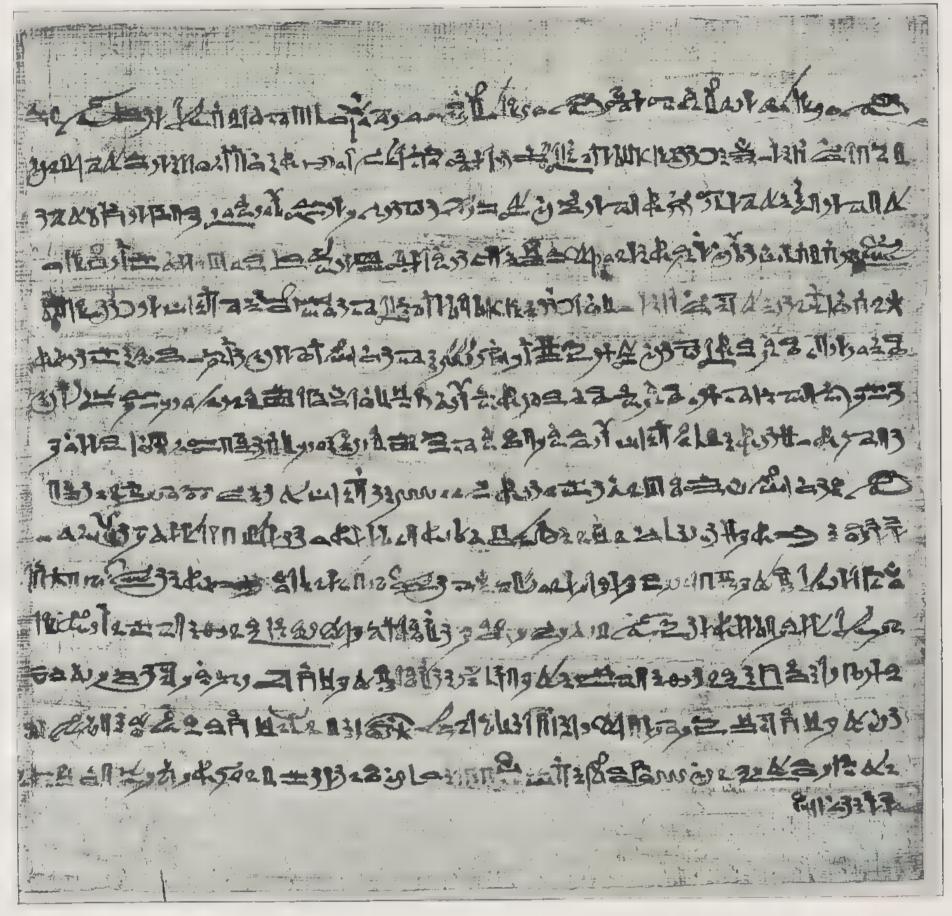
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10 .- Text: Chapter CI of the Book of the Dead (with rubric).



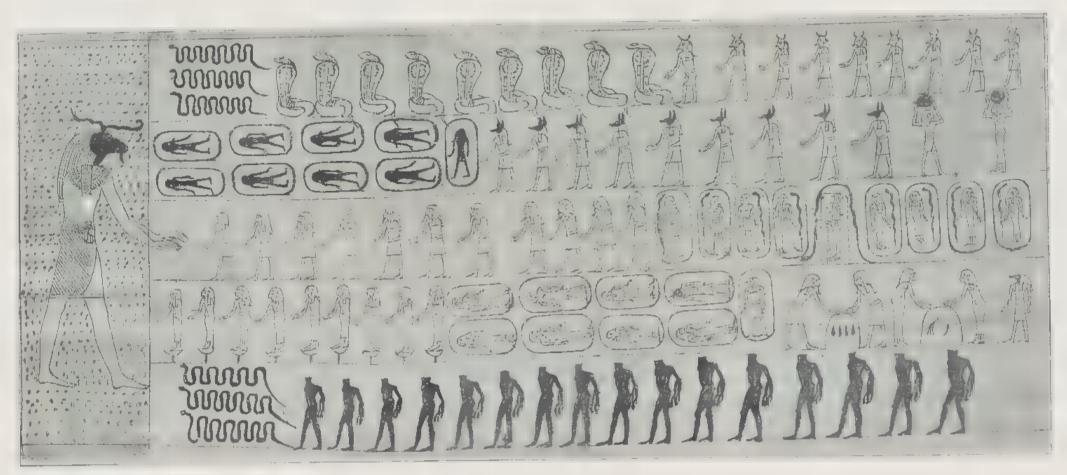
THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN NETCHEMET.

COLUMN XIII.



11.- Text: Chapters CXXXIX and I B of the Book of the Dead.

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN NETCHEMET.



12.— Vignette: The gods of the Caverns of the Underworld. This Vignette belongs to the work entitled "The Book of that which is in the Underworld."



THE BOOK OF THE DEAD. THE PAPYRUS OF NU.

No. 10,477, sheet 19.



 Text : Chapter CLXXXIX of the Book of the Dead.



THE PAPYRUS OF NU, THE SON OF AMEN-HETEP AND SEN-SENEB.

CHAPTER XVII. [Sheet 2.]

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CHAPTER I. [Sheet 4.]

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CHAPTER XXII. [Sheet 5.]

CHAPTER XXIII. [Sheet 5.]

CHAPTER XXV. [Sheet 5.]

CHAPTER XXVI. [Sheet 5.]

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CHAPTER XXVIII. [Sheet 5.]

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CHAPTER XXVII. [Sheet 5.]

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CHAPTER XXXa. [Sheet 5.]

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CHAPTER XLIII. [Sheet 5.]

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CHAPTER XXIV. [Sheet 5.]

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CHAPTER XXXI. [Sheets 5 and 6.]

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CHAPTER XXXIII. [Sheet 6.]

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CHAPTER XXXIV. [Sheet 6.]

The second secon 图-100 中國 100 中國 11世

CHAPTER XXXV. [Sheet 6.]

1. 一 是为 十岁命 前 … 可 面。 000 新婚 El Pr - Fa & models ! Belle 2. 1 11 0 2 2 2 5 0 11 0 1 5 11 是是一个人的是一个人的 3. ... Sy = == ina ! -- ! 二个一个

CHAPTER LXXIV. [Sheet 6.]

1. 2. 17 7 500 三二〇晚号 三张 墨水县 的名 四三 我个人中 ? 我是一面红 的 [[] 我们 ? 我面三!

CHAPTER XLV. [Sheet 6.]

T Do 000 1/1 = 0 - 1 m T Do



CHAPTER XCIII. [Sheet 6.]

CHAPTER XCI. [Sheet 6.]

CHAPTER XLI. [Sheet 6.]

CHAPTER XLII. [Sheet 6.]

1. 7 - 4 - 2. - 7 - 3 5 7 7 - 3 T 500 000 AN 2 1 PB TI 100 ~ 08011 1 ~ Y 0 = 18 0 0 3.0用的 100 mm = C 40 bes ender the man 到一个一个人里里里里里 2 RE REL 2 RE RELEASE 2 6. 图图 19 加速多数 公司 19 19 19 我有一一一一一一一一一一一一一一一一一一一一一一一一一一一 · CA C- - - BE / BY - - - BE / BE / 图1至三三二人成的人 图点有四四一位一人 二人在的二人在自己是人在的外域上的一个人的 LAUS OF BELL OF BULLE OF BURL



中一道 自己 二世 一 三 医经之之间 三 医经验中心 三 医经亡 2 - 2 B 1 - 1 A A A & 5 1 B & - 1 B 82 63 0 80 M 860 11 BE LEI BILLOI EL BE MET 17. 5 10 b 2 10 0 17. 5 1 21 - HTRAWY 22 - 12 18. 一路 巴路 [] * | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 18. | 1 19. 200 5 200 200 而作成為 一百二日 上路 经品额 ○第二 22. 常版 = 元 "版章 Ⅱ □ 1 二 Z IICLE RUUS RIG BO II ... 24.

CHAPTER XIV. [Sheets 6 and 7.]

CHAPTER LXVIII. [Sheet 7.]



金剛二一儿のりは後見る 图是 从 图上是到 20 图 20 图 20 图 图12 人食口以 图如二十八日 图是一位图上2011图 图 2 图图 图一是如果 黑色与 及 图一是明显 第一.8 强星阴云 从 路上 24月 11年 2 图一世界 [四世] 2 图一图 2 图一图 2 图 而后他们在了证明的一点 中心祖之 用见之道之一 用见其中 自由的 - Bland Bullet 12 - Bland - - 10 2 111 2 20 原於一項 以 原品公司 图 2 30月 | P 5 - 13. 後 5 | こ 5 = 1 | P 5 - 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | 1 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 2 | D 一个一个一个一个一个一个一个一个 三年14.图 一路 公司 阿里哈斯 整一【中? 我在山门一 [m 2 1至 中 起 0 四 企一人是 · 我全山[] = .31 我企一人并 · 我全山 我一点一个人的一个一个人的一个人的 Rubric.

CHAPTER XCII. [Sheet 7.]

17.

T - 11 2 12 19 19 19 Do 000 9 8 = 2. 8 = 1 1 2 1/2 2 L 27357 11 12 H 2 2 2 11 ... 有多一、但是四分的最高。 5.0 1 200 - 31 上引 二 多位 丽 子经 7.二 一多为处心 章風月八下戶至一流在門前 曾聖 医全角 三面 以 一面型 在一面人以

CHAPTER LXIIIa. [Sheet 7.]

CHAPTER CV. [Sheet 7.]

- 10 A T T T DO-二十多年 1二一二 曾至一八 曾至二人 是一三川原。三百万月11日11日 3/120 --- 11 3/2 C [T] 3/2 C [T] The state of the s 印象 二位人 人名 一位 一位 一位 一位 一位 印 而到 · 是一个一个一个一个

CHAPTER XCV. [Sheet 7.]

CHAPTER LXXII. [Sheet 7.]

 的商品在一旦 2 曾至一一229 面目在一 L'ASSE TE EN SALIA TA 量人一至多5.6 化一个 全日 图 四月二 = d = 11 = 11 = 6 的人人人一个人人人人 THE SO WE LED BE SED 10. 10. 115 318 # Zulo 10 = 強金がこ 三国人の田 以前の間 過過で 2 一个 M 2 12. 2 1 12. 2 1 10 0

CHAPTER LXXI. [Sheets 7 and 8.]



500 000 PM = 2.14 11-12 - 11 11 1 RECEIVED OFF & MILE - BURNES 引作了。 是 3. 是 1 - 1820- 5 11 22 1 TO - 20 1 CT 马馬 人 经一种 电电路 二十二 100 11 2000 11 0 11 DI 这在一个在了在一个 1918 = = 1 E E = = 18181 18.8 [2 = III 2] A III = 18.8 III 2 - a a = 1 = 1 = 1 = 1 = 1 = 1 在一一一個一個 的 成在一个人的一个 五 10. 三角 10. 三角 第一个一个一个一个 12. 2 1 - 24 - 12 2 2 2 2 2 2 2 TO DE THE PARTY IS THE PARTY IS THE ARE ELLE CONTENTS THE 化图 而 15 而 随任命 至 15 而 [至 15] 14.以 了婚 帝 山鄉川 一 会婚 〇 二 会 The first was the second

CHAPTER CVI. [Sheet 8.]

CHAPTER XL. [Sheet 8.]

 而且是一直整理一二一整理一二一是明显 图图 是 四年 配置 配列 品 11十 6例的

CHAPTER XC. [Sheet 8.]

T Do 000 A = - T Do 一个一个一个一个一个 all 111 2 2 2 3.1 2 11 四层一个四层之间 四层层层 后也? · 一般 一個 原 图 20 人 明代でたって 高川 という はいます 1 世界 京 6.美山上岛 四十八 一面 四九 万百 一个一个一个一个一个一个 = - 21 = madel al les - 120

CHAPTER CVIII. [Sheet 8.]

医乳 医主体强性 …… 人名中 三 丘

CHAPTER XLVII. [Sheet 8.]

CHAPTER CIV. [Sheet 8.]

CHAPTER CIII. [Sheet 8.]

CHAPTER LI. [Sheet 8.]

CHAPTER CXIX. [Sheet 8.]

CHAPTER XXXVI. [Sheet 8.]

CHAPTER XXXVII. [Sheet 8.]

CHAPTER LXXIX. [Sheets 8 and 9.]

而 ~ soo pag ~ 一 而 ~ ~ 何。 川魚 引 引 三 留 一 当 3. 一 子で 川 コ の 511 11 21 1 5.7 1 1 5.7 1 1 5.7 1



2 82 [] ... 21 8 - 12 5 图画作品 2 5年11 16至三角之中 印尼西 全人一千種「門在」「在一」 12. THE THE SEARCH TO MAKE 195 14.1十人至 三哥 江中 二原 印尼山 《 图尼 日本 16. 300 但是 一个一个一个 No - Ba

CHAPTER CXVII. [Sheet 9.]

CHAPTER CXVIII. [Sheet 9.]

CHAPTER XXI. [Sheet 9.]

CHAPTER XII. [Sheet 9.]

CHAPTER CXXII. [Sheet 9.]



CHAPTER XCVIII. [Sheet 9.]

- T D = 000 PM 2 1 2. 1 - 1= 1= 温度等 1個二二人二二十四二 明显之道之一。 时间中 第二日 医创始六十二二二二元 整个在上位 無面 在 Fine the second Mis bille to a 15 RR. R Para Cara Mus all Cara Cara 一个一个一个一个一个 一直位 也是一一 一 强人也一 一直位 2 正是在* 要 La 看 不 可 人 福 口 2 5 13 14 B B B B 11. 15 REPLACE S IN THE SE

CHAPTER LXXVI. [Sheet 9.]

CHAPTER LXXXV. [Sheet 9.]

三、8月日中的社会一上的三世里的新过在之 一次 一般 医下离 ~~ 即至 晚二 之 デー の では で 10mm d で 12 1 1 2 7 - 6.11-5 2 1 1 2 SA 四 而 母母 少加人院! 而 三里至小小 2 de l'1 de 2 de l'1 le m = 2 d'2+1 ··· * 1 % 8. 7 6 ° E E P 1 E B O 1 C B B 整三三章中·6号 管理一种人。一个原源 1. 20.00 do Book 100 de 20 20 - 1012 Co 2112-B E 20 25 1012 而是人人的中国的各种的人的 MIRE SOUTH SINGE 祖母二二 一 强企 荒食印墨 日金金二 ور مرا الله المراجع ال 医老。我是我一个不是一个我们是 经分级创业。 上京 一路下面 带 化一层加加



628 24 621112 81 24 20 - C

CHAPTER LXXXII. [Sheets 9 and 10.]

2 of the day of 100 & 10 10 h 1 2. 11 mm 7 Da 000 pm = 0 3.9 以上面如何是自己的 教育 二 四月 全 强而之 (在 教育 二 0 一个一点一点一点一点 证金属了 鱼 全 经商品 强一之人的 图一面 图 □ Bal \$20 \$\$Non \$ 10 毫~ 8. Trg 强强打磨团 世祖 经等限一集 医第二世 至 是 1.11 是 2.11 图图 1.1 图 1 12. F 20 - I 3 10 10 15 图 4-1-22 13. [2] 中市 二级 一型 市 空間 一個四十二 原光 電影 1. 人名一名

CHAPTER LXXVII. [Sheet 10.]

 CHAPTER LXXXVI. [Sheet 10.]

1. 一个是一个一个一个 7 Send - Dillion 18 5 - 2 - 2 - 2 1 1 2 B - 1 2 B 7. 二是一量一种的人工 一点x.e 一月新星票 吴 二八元 整己 到晚了 TO THE THERE THE MENT BEST



CHAPTER CXXIV. [Sheet 10.]

1. 7 8 - 9 1 2 2. 10 5 5 17 1 T = 1000 \$ 600 = 17 --- 1 不图以 是是 在三人或山下。 公司 一条日本 人格女人人 经月代四日 - MIN Zo II ISST Q L REEL IN QUI 15-15 以温息水上6月至此人多种 1 1 - 5 6 1 M 2 - 1 M 2 - 1 M 2 - 5 M 一 了 500 000 200 200 100 1000 - 000 1 20 - 2 2 m. 1 - 2 2 m. 1 - 2 - 2 m. 1 - 2 [-A] - TO TO TELL TO T

The following text which is given in the papyrus under the title of Chapter LXXXIII, is that of Chapter CXXIV.

CHAPTERS LXXXIII and LXXXIV. [Sheets 10 and 11.]

² Chapter LXXXIV, begins here.



¹ This title is that of Chapter LXXXIV., but under it the papyrus gives Chapters LXXXIII. and LXXXIV.

CHAPTER LXXXIa. [Sheet 11.]

CHAPTER LXXXVII. [Sheet II.]

CHAPTER LXXXVIII. [Sheet 11.]

CHAPTER CXXXII. [Sheet II.]

CHAPTER CXLVIII. [Sheet II.]

1. 一种多种的 如空 医原 四个际的品人是可以 一种 三 11多人11一个 1750 = 5 121 - 新多见情旨 至一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一 多望 ~ 而 T 和 6000 8. 京 4 1 4 1



os is melter of the 10. 5 15 m = 37 多篇 ~ 可 ~ 可 和 000 月 三 11. 山 前 T 301 10 × 20 = 12 10 = 21 10 - TO THE THE THE 「の。 000分分 21分 13.5 川荒 - 四分を 7 15 # 5 17 5 = 72 JULY 2 - 05 1 5 112 - 12 - 10 - 14. 1 - SA 雪息 世 。 "但 是 我们是 随便。 是 二 15. 5 P

CHAPTER LII. [Sheet II.]

CHAPTER LIII. [Sheets II and I2.]



CHAPTER LXI. [Sheet 12.]

Do 000 98 219 5 - 5 1 1 2 - 5 8

14 5 1 = 3. 15 = 5 8 - 1 A

CHAPTER Lb. [Sheet 12.]

Ba RE - E EAF - 215 RE RECOO 1-276 -22. - 126 - 20 UF-\$ B A M M

CHAPTER LVI. [Sheet 12.]

1. 7 1 2 2 2 1 1 1 Too 000 AR TIP IN EN --12 3. - SH 20 - 20 SO 12 12 12 12 到1000年 图画画 即在一部1000 ○多元4.1 - 午面的午面 - 川原路 辛四分

CHAPTER LVII. [Sheet 12.]

1. The Mark And Market & Marke 整元。在上人工是 整元 整个 但 下下 \$ 1° 76 0 18 -- 6. 16 10 -- 1

2 = 2 4 L - III ? RELLO & - L 一种一种一种一种

CHAPTER LIV. [Sheet 12.]

123.86 = 24 11 5 D D D D D ROTE - BLEX X SAL NE - 58 ENACUL - SIA PART E & BISLE -- Boot = 203 - 12 13 15 - 10 "Well 12 41 12 4 1 ==

CHAPTER XXXVIII. [Sheet 12.]

1 500 000 AM - - - T 500 1 500 後全へ之一 Cm は全回 102111 4. _ \$ \$ \$ \$ _ _ 3 \$... \$ 1 \$... \$ 3 \$... \$ 从整建之十百个 图二二月 帝在四世之 从

112



CHAPTER LV. [Sheet 12.]

气和。000角盛三2.0份间期间加加 馬及語 C O 医及語 3. 五 O 医及語 C

CHAPTER XXIX. [Sheet 12.]

1. - m 2 5 5 5 5 5 m 7 500 BORS - I BILL - 1 BASE 品高二十一人人 全人 一一一一一一一一 111 112

CHAPTER XLVI. [Sheet 12.]

1.7 - 25 183 - 27 7 1 2. 1 ~~ 1 500 多路 型局

CHAPTER CIX. [Sheet 12.]

1=01= 12d - × 10 - 0.0 1 - -後至 15 変化 --- 21 E二へを書 RTS 11

41.8 11 2 - FRORAC EL 11 8.19 12 - 2 - 11 12 - 11 12 是是是一个一个 医原一体 證 隆全一 10 强全 16 在一十 20 D*HA * 17.01 2 0 10.71 * 10.71 *

CHAPTER IX. [Sheet 12.]

在一般人生命人们的人们的一个 图上图图二个是《图》 - 2 Pr 10 98 19 10 - 12 19 以三多级 5. Tipi 一多级 多可 一多的 三门!

CHAPTER CXXXII. [Sheet 12.]

型的第一是原一个一个一个 5-11

CHAPTER XCIV. [Sheet 12.]

1. - 2. - 186 6 6 1 - 17 - 17 ---- Too 000 AA ---- TO TOO AA MAD 之后 mm 12月~ 1791 =3.7 1 BELL WILL BEST FILL BELL



CHAPTER LXIIIb. [Sheet 12.]

CHAPTER VIII. [Sheet 12.]

CHAPTER LXIV. [Sheet 13.]

一一年二二一位前晚在一下一个 是你们也一样也是一个 8. M. X & C C C C X M. M. A. D 三祖帝[[2 75 年 五日] 2 2 21 MIN THE TO BE WILL AND TO BE T 於全 計事 2 11期至之祖也 11日在二 二二是 医合有 有 医合有 一一一种全人 四月 晚日 日月後四日 以 金月 商品 - HI E E E C - I'V -14. 1 1 2 2 0 1 2 2 M 2 2 2 M 2 2 2 M 2 2 2 M 2 2 2 M 2 2 2 M 2 2 2 M 2 2 2 M 2 2 2 M 2 2 M 2 2 M 15. 7 D。 五 一 图 图 图 图 图 5 平 後景 紅 曾全へ Boot - 強息 居 こと 17. 30 20 50 3 2 - 19. - 18. A TIME 1 - 33 11 1 19 19 11 - 20 1 1 1 1 2 2 2 1 1 1 1 1 2 2 1 m 20.18 - 15 18 18 15 - 10 911 -三 三 20 四至一一 至 图 图 图

CHAPTER II. [Sheet 13.]

CHAPTER III. [Sheet 13.]

CHAPTER CLII. [Sheet 13.]

T SO- 000 AM 212 2.14 1-11 3-10 8 -- To ? alle Beg 000 - 00 T -- To all a RED RTI BELL ET - I TI MEDES - T - T 500 000 pg 2 12 f 4. 11 - 12 1-5 = 10 = 2 - 5 = 2 - -品 全 经 验面证明 明显是 二 二 221 سل ش سرک ایک سال سال می ا [] 10. A of the second of



CHAPTER LXXV. [Sheet 13.]

CHAPTER LXXVIII. [Sheets 13 and 14.]

17 - 3 - 3 - 3 - 3 - 3 - 1 - 1 - 1 - 1 面一丁即一四四种 全日 日 1 1 1 2 2 0 Libe ZI 0 F H S 但一一一部的是是一个 THE FILE S THE WELL STATE TO BE BEEN 丁四 原三 安全三 丁 世 图图二届 17 Dans (5.0) 1 1 m 7 h BE OF STEEL BERGERES CONTRACTOR 2-11 7 4 2-24 4 13 44 图点等, 第一一一人是不是 TAN SE ES TIN X DE MINE The Table The same and the same

日春子福口皇帝一日人在中一在帝一里。 - 100 MM MOTO 100 1 一道原言 如一一人们 我也不是 me topy lest be a self 四月12日 而言小月 市 多维 去原外 一位是人产业品工作 多多到 1十岁13. 图 多图图 1 0 0 万 BER 22-1 P. 2 2 2 2 2 2 2 2 2 二 5 2 2 2 2 18. 18. 18. 18. - BE - 1 M - B. et M - B - B - C - 1 \$ 11-\$ 7-1 - 1220.1 BB BB \$ 小子一一一里的一个一个一个一个一个一个 15-Q 21. HS 313 - USA - EST - 22. = 1 111 2 -三一个一个一个一个一个 是一点的一点的一点的一次的一点的。

第一日記録 1年21年 歌の日日皇 00 25.7 m 3 - 1 BB B C 28 1-2011 UI- - - 1 1 1 1 26.0 11 9 All - 08 30 - 15-9 1-□ N N □ N N 27. 以 A N N □ □ □ 1 28 1 28. Till 28. Till 28. 一個是一個四個 THE RESERVENCE AND SET \$ = 31/6A TO PROPERTY OF THE SECOND STATES OF THE SECOND STAT 32. 金面面的 1 至 1 至 1 2 1 万分 局 * 為二 豆路 · 身 33. 豆路 局 1十世 系 身用图 11 /2 en / 12 2 11 /2 en / molin 图《全日二年 韓田宗》。一致全人發人之中 经一个人的 是 一日 中国 中国 一个 36. F ~ 36. F ~ 36.

五二百万元 37. 上外的企 21 30 Pin 12 12 12 18 38.0 5 Pin E 成 O T O 是 E E II I Mx 企言 一个一个人。人一个人 1939. 冒险 量 ~~ 冒口险 一点。从在我们的一个一个 0 7 6 6 1 1 40.0 x 1 6 5 6 一座一一一个的多四型一种多一个多项目 可能 证明 二次分级 四级 三级 141. 加力级 你是 二日 眼的名字 图画 三名多第一一面 整实 1 1 - Did - 42. 1 E-250-1- 11 1-50-00 - 15-0 三年 医夏二十二十二 五十二 = - SUDER TE E 45. TIL LA LA TE COL RACE 一个一个一个一个一个一个 能是是以 1至至二 至 Bee - K1 6 是 图《一月祖一月.04 金星二祖宝 图字 图图 = 1 = 1 = 1 = 1 = 1 = 1 = 50.0 M M

CHAPTER LXV. [Sheets 14 and 15.]

1. - 5 6 9 19 6 6 6 7 1 1 可 和 7 和 2000 新婚 2. 型前 二道 从 19112中 B10号 品口 2111 16 19 3.] _ 1 5 1 1 2 1 5 1 5 -Bill minds dem in a Be 5.40 型角的平月 二角 至山岭 前婚 西原 一位是 有创生 吴 一山 别美 2 11 17 (-11 12 43 31 11 11 11 11 11 三三 7.10分量 ~ 为的则而 是 2 110 图 成一年 110 图 110 图 110 图 "不一日。」一里一里一里的一里。以下一里的一里。 公司至一会 原在一种 强性 在一个可以

CHAPTER LXVII. [Sheet 15.]

CHAPTER CLXXIX. [Sheet 15.]



CHAPTER CXXIII. [Sheet 15.]

CHAPTER CXLI. [Sheet 15.]

Division I. 1. 20 2 2. 0000 7

3. - 21 4. - 21 5. - 21 5. - 21 6. 6 999 8. 8. 8. 8. 12. 7 2 13. 1 2 14. 7 1 15. 7 小龙子 一般引 了 知图 19. ~~ 至 三角的 一 12 P 2 2 20 - 5 2 2 5 - 1 20 E 뉴션 21. - 부스트 = - 스 1르! - 뉴션 22. - 片面 多加一 27 病 图 23. --- 1 图 1 == Mini = Staller Added 25. - 12 3 6 = = 12 11 8 = = 制品 26. 而 3 日台 電外水 ~ 15 一量型 27. 一门型 28. 一门型 29. * 1 D. A 30. ... 4 1 1 1 1 1 2 31. ... 1 31 2 1 31

32. --- 1 33. --- 1 244

32. --- 1 7 1 33. --- 1 - 7 1 Division III. 1. 而二、量别3.~~ 是「白瓜美红*别4.~~ 是 +3221-25.... 2 1 2 6.... 2 \$ 1 4 0 d 7. m 1 \$ 5 7 0 d 8. m 1 M 11 2 9. ... 1 1 10. ... 1 1 3 11 13. 1 14. 1 17. 1 18. ... 1 19. ... 1 以一多面分。 中面 20. m 1 以 川 T X o 图 21. 1 5 1 5 0 22. ... 1 5 - 17 0 1 23. 1 1 24. 1 1 2 20 20 25. ~~ 2 5 1 2 26. ~~ 2 6. ~~ E 31 27. 1 28. 1 \$ 1= 1 - ~ 1 0 0 29. ~ 1 \$ 31. - 3 32. - 3 33. -

B6/3 Division IV. 1. 2 2 2. 2 2 3. 1 1 5 10 4. 1 1 1 5. 上别一首6.~~ 上别的情况~~ 上别 3 M T 8. ... 2 D D - - - 2 D - - 2 D 2 - 10. 1 M M M 11. 1 1 12 1 1 2 13. 17. IN S - S 18. IN S 0 D 0 19. 1 1 1 2 20. 1 1 2 2 20. £ 23. m 1 1 2 3 1 0 24. m 1 0 0 0

Seite 496 86

CHAPTER CXXXIII. [Sheet 16.]

1. 3 2. 4 3 0 7 1 T Da 000 A 21 21 보-1 세계 중~ 4= 기니 - 1 = 그십



一月一年一月第一月月85月一世一日月 DID TR - 0 - - 9 - 17 17 V W 6. BY MILL CLONE STORY The almade of the second of th 金甲属口品 [1] [1] 18 一品 [1] 18 医是 一位生 一位是一个 MANUEL BE BELLEVE 1 1 500 000 pg = 13 = Ength = 5 he = 12 g = 14 g LA 而 T 和 0000 9 至 二 毫的主之 全十二 人名在金里 一二 日 \$ 13. 0 \$ 19 2 1 1 1 1 1 m 7 50 0 000 mm A 14. ~ 3 & A 57 - 7 Da 000 A M = 3 A T 500 是多到 - Toops = THE MENT SOOT SEAL & BEET MISSE 41 71 16. 5 3 2 2 1 7 mm 7 Da 000 9 9

 CHAPTER CXXXVI. [Sheet 16.]

T 500 000 A 5 12 D 5 12 - A CO - C. BB2 2 R R L 2 X - L. 計画 引 その1 13 こここと まり これに 大利 1 d a 500 pg = 1 3. 1 m - Por Maria La La Committe T - T Do 000 1/2 = = = 115 ---15 - - 00 M = 20 15 - 19 0 1 - HE CLE - N= 11 = 12 = 12 = best miles lead to the INTEL RESERVE COM LEGIOLE 91 John & BI II II = 9. LI = 3 1 000 000 AN TID TAIL



110分别是到前 ~ 了 即0 000 角質 豆 - 2011 12.0 - 111-2 Let 121 in -- Z BC 115/2 = BC 5000 -OG F 1 0 0 000 Å € 13. \ ME TO CHE LE CHE 以二帝14. 是图 而 下 和 200 月 二股 7 500 000 pg = 1 15. JAN -是 10 m T 的 000 mg 16. T.A ? = D.A | L.A | T. | D.A | D -- 1 - - T 和 - 000 A 17. - 如 1 正在·言目的在一个人 一位是一个 引起而不是強性四日 一下 一下 医上下 1 19. MA To Be a series of the series o 1 - T so- 000 pg 11 - P = E b; 20. 55 - 6

CHAPTER CXXXIV. [Sheet 17.]

1. - 1 - 1 - 1 - 1 - 1 - 1 Do 000 AN = 17 2 20 Ulona DIR DIER 2 = N = DXR 3 1-11 The time of the second of the Do coppe = obaban . In - m ○ III 作品 - CV = BC - 平面性 2 · 是图2 三条印刷 - 在全面 11 11 12 13 以是自己 我们 500 000 为 三 口题 1 · · · · RA OF THE THE THE THE 多一等 景 以 10000 日新 上於 一7. 上别 T ~~ T 500 000 \$ 5 5 11 0 1 0 8. M. III 。 上 III 。 上 III 。 上 III 。 上 III 。 一 III 。 — III 。 一 III 。 — III 。 RESTOR - OR T - TE BLE RO BET - 12 MQ - 12 20. 10. 10. 12 - 12





CHAPTER CXXX. [Sheet 17.]

是是一个一个的。 500多年 是一个 13 × 10 / 7.11 - 11 1 1 1 000 الله المراوة الله المراوة الله المراوة T Do 000 PY = ? - 1 - 2 - 2 T D- 000 A = 1 1 1 2 2 - 1 TOO OUD A CIE REGOUS OR m m @ 6 5 6 6 2 2 - 2 2 1 月星星是 以下 二星三星 [图图图] ~ 20 = 2" | 2 | Re = 1 | 2" = 1 13. MASS = 1 BARS = 500 - 100 图为二一日经经历已是 2 图点 2 图点 号 LEVE - S - FILE S C INVERI --- T Do 000 A 2 1 15.1 1 2 3 TH 12 T Da 000 pg = -11 05 -177 Da 84 Car 117 0 2 7 8 111 18. 2 18. 2 - A B - 8 - 8 - A - A B B - C The first and a second of the first and the Do 000 pp 00 - 11 - 19. 1 1 2 - 19.

T 和 000 月 显 日 二 1 32. 5 月 LES DENE CONTRACTOR 11d = 33. 5 21 2 1 1 1 1 1 1 1 - 1 Do 000 pg 2 = 0 - 1 + 6-1 - 1 1000 000 pg - Fu oba 34. 1 10 10 10 7 - 2 - Fb, 11 - 7 50-35. 4 7 7 - Q D = 200 - Q P = 200 - Q F - 1 36. A 1 1 - E - A TO -~~ 1 元图 · 多州 别外 37. \$ 二月 · · · 多月 中一 000 A C = 1 1- D 1 D 1 D 2 D 38. 11-1 1 T 000 000 pg = 1 1 1 1 1 1 1

CHAPTER CXXXI. [Sheet 17.]

I Sulled the sulled th -- 19 1 - 20. - 19 1 A TI 21. 8 5 - 8 1 - 8 1 - 8 10 - 1 = 2 | Re- - 2 = 11 = 1 2000 新路 22. 11 人 10 大路 老月 基本 月空 是一一个一个一个一个 小人们一个人是一个一个一个一个 24. 5 1 5 1 5 1 5 1 5 1 B = 18 = 11 = 2 1 = 2 The 2000 and I will att 2 12 二一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一 The Republicant of the Property of the Propert ~~ TOO 000 PE - 127. Y = \$! - DII 28. 3 1 ---三島的無己 是图言 ~~ 丁 和。 000 多路 1822 = 121 = -1281 2000 角络 型的 野狗们爾 益局 30. 二 川上 三世中土利河 000角至三月

ADI 0 000 PA = 3. B 00 5 5 RAPPS & S - IRAC OF CONTRACTOR 三多引及小路 --- 三是 # C 11岁4. 型:~~ RICA! ALLA IN SE MILLE DE MILLER 112-166 7 200-0 7 200-0 以 强口合 强性 及 强 LP 使 在 TT 1 1 1 1 1 学 2 2 2 2 2 2 3 3 THE SOLD TO BE SOLD TO SOLD THE SOLD TH

CHAPTER LXXXIX. [Sheet 18.]

CHAPTER CLIV. [Sheet 18.]

- Too 000 AM - - - Too 经企业 是是一个一个人 251-3. DB 11 12 3B 8-13 12 3 - B 三级中山公司 三人口 三人口 二年间的 TI 500 11 50 0 TI 5.12 1 0 21 一一一多川宫如一美山多面面三川的6.多路 ○ 二 ○ 金元 18 四周日8 张力三 强有0 三十八年一号は一人ではならい一日かん 150 ml 50 0 8. 4 m = 1110 以三 医脱环 照图 2 2 B 20 4 BB "一个一个一个一个一个 2 - 2 - 10 - 10 - 10 - 10



7: - 17 - mg - 5 = 71 15 一 111 13. 八分 一省 5 日一分川 111 一 "公子中印在一一二年中以在一一一一级在一二 以 可作 品 所 所 所 是 正 是 是 !! 13 15. C 二年一一一一一一一一 1.2 18 1. 16. 16. 16. 16. 16. 16. 至三 照任堂 以 三段 二 四四世 二 第一個無 [] 一 五7.1 [图面的 是是一个一个一个一个一个一个一个一个一个一个一个 · 我有一 是我们 医到 一 一 经全日 一 的现在一般原生三世的国际 一一三日子子子一身20.到了一身名为 - S 7 7 6 7 6 7 6 7 6 7 7 1 1 1 1 1 1 2 1 - 21. 1

CHAPTER CXV. [Sheet 18.]

 第一個 盡口 ? ? 二章 盡口 信引 三角章 3. 三角 二角 以 而 19省 三十二月络 AN MI LE ME LANGE T 我是一下 我们 计 15人工 12人工 - 11-15 m - 1 m - 012 01 2 2 2 2 1 6. 28 1-15" 品以 一般 医强星 三二 化二二 無 医具 - B 1 11 W 125 1 8 - 1 1 1 1 7 8 -2 - M2-8 - - P1 - R THE BOUND OF THE BOUND OF THE TO TOME TOME には 機 をなっ 10 19% で 10m を上言 2º 62 621 2º 62

CHAPTER CXVI. [Sheet 18.]

Rubric. 7.

CHAPTER CXII. [Sheet 18.]

7 500 000 \$ 1 E B 9 B 1 - - 1+ 50 The state of the s 1 28 2 18 0 118011 4. 1825 二届届金 11 - 12 2 - 18 社 农品届金 3 1 8 - 24 8 3 1 1 2 -P & Toman I was I have a series of the serie \$ \$ 10. 8 - 3 | 10 mm = 1 医肝管医肝管 ! 一一個個一個 2 11 B - A 11. 0 18 P - A 1 - BB - 168 3 1 B - 28 - 28 - 28 -3 & - 2 8 H T & - 2 6 - 1 11 一月的13. 15 一角的 猫 15 局 16 20 BUS & BUS

CHAPTER CXIII. [Sheets 18 and 19.] 000分级 二份 2.4分级 一日 为给 西瓜 …… - 1.12 / a.1.22 -問門 " 以外 可 二四次在骨 " 靈星四 4. 40 1 2 20 1 20 1 20 20 1 LONG PERMENTED TO BE TO BE THE COME OF THE PROPERTY OF THE PRO 业的一年5. 少多 第一年 0 5 7 1 REU 72 - 1120 - 115 21 61 7. E 1 5 10.71 3 - 12. B - 12. B - B

> CHAPTER CXXXVIII. [Sheet 19.]

R-III WILL B-26 INGX



CHAPTER CLXXXVII. [Sheet 19.]

CHAPTER CLXXXIX. [Sheet 19.]

公室下月经 至 15 全D → 16 20 - 1 至 2 D 一旦人的一个一个一个 医二十四二十四级原义 经第二十一日的一个 一个人人们的图片了一个一个的一种 and ed - 1 2 de co - and e-B-18-1 - 18- 11 - 12. 11 & - 26 % Johns 니婚 \$100 mm = 18. mm 14. The Same of the second 18. 9 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

- MEATE AAS BEN - LES LES LES LES 1-1212

CHAPTER L. [Sheet 19.]

3. The 1 12 1 2 1 2 1 1 2 m 121 m 2 m 2 m 5 Lade I seles L

CHAPTER CLXXXVIII. [Sheet 19.]

[[《一] 四 以 是 記念司 四間 於 《城田上 以三路12.77 1 500 000 科科 000 = 1 90 P 1 30 T 0 16 公三川至门原本21 m 原有·5 的别么在之人可能在一个人人们一点一一一一一一一点的一个一个一个一个一个一个一个 - BRE ZEI Z - RII BING PIE TO This sit a live into

· And Bank

10 22. Million A That of A That of A 一二十二十一一一一一一一一一一 190 19 11 1 23.7000 218 1 二级号一 为 强 一 四岁不不多 野黑 15 Min 1 24.05 5 1 The state of the s 原金いる 2 mg - こ 1 mg - で 1 mg Th - 3 1 10 26. 10 - 3 14 1 15.10 = 27. 13 11 = 27. 13 11 PRO EL C BEN IBENATS EL - D D D 28.0 28.0 ~ T Do 000 AM 213

CHAPTER XLIV. [Sheet 19.]

1. 金二二年纪三百五 四日 三日中 三日 一門有個大門前星起車



CHAPTER IV. [Sheet 19.]

CHAPTERS XCVI, and XCVII. [Sheets 19 and 20.] = = = 1 Mr \ 2. 2. 2. 2 = 1 m \ _1. 122 d - 12 2 Bid E E E 3.11 一个图图 言 图图 1.8 11 / m - 22 12 2 5 121 是中間 二 经全线系统 24 配格置 改造 而 信 ? 致化~ 肝减~ 医自己 经分子 在他的多 经全 1522.0 11 了 以景 即至 荒山 …… 曾至四 一 [祖二 而不是一个儿子一名 自然 電子 (はは) ないこの 変 な できる A 100 4 - 78 1 1 8. ... 00 100 101 10 100 中一一个一个一个一个一个 力?有里丁有有你我会一里来要写上 10. % O

CHAPTER CLIIIA. [Sheet 20.]

O- 000 BY TIP IN LINE PROLE

TALE IN THE LATE OF THE 们至1.2.2.2.1 a. m 重加上机在一个多处在一 IN IN LOUGHER TO LOUGH - 35 5 1M2 - 35.4 1M2 - 37.4 1M2 三号图以1977 一美一红图 以 三路里 15 路里17 19 名丘 二位·二月以下於一二位《一·二位《中·二位《中·二位《中·二位《中·二位》 STOLET TO SEE - TILLE - TILLE 11 2 1 2 1 2 1 2 1 2 2 1 2 2 2 14. 分给 三十二人人 三年 第一人人

CHAPTER CLIIIB. [Sheet 20.]

1617 福雪上卷之××

□影∧資○三、島外別學是 17. 二島外 金色。三星之间的 110星星 に風はというにかってもりるととなりです 1 22 = = 20 = 1 = 20 = 1 = 20 = 1 強化 在 B LB 整 - 中で - 178 在 - 11 一一一点程序—— 自然一一一一 15 EL 1 20 20 10 20 10 BLE 1- 2" 1222 - 24-Des _ 1 6 de - 6 2 de - 5 6 1 de -14 21 1 Bon 25. 17 50 5 21 1 20 000 图一面印名属于图图 图图 图图 机多到 1.2 多到 26. 而 她们计 \$ 题吕 11。 10 2 27. 小学家会 聖 开州沙漠 17 15年二 三 图之图正图图 ~ 11 三一图图三人图 5~ RE 10 RE ... = \$11 an \$2 - 12 1-1) of 1 10 m 21 m 22 - 5 m 21 - 5 m 21 13.1分 1别之道之中中国中国的一种 是是一个一个一个一个 2 IIP 9 2 的晚全日 际出 2 整衛員 3.1 K C = \$16.0\$ 11 - B = 12 B = 15 -医全甲醛 医二甲甲甲二二 人 我也一一 超过 医红红 在 整过 医继 在 医全日 20.

CHAPTER LXIV. [Sheets 20 and 21.]

- "Rodo" das Bed" - - "Elf 一篇第一儿中的 意思的 是 是一个 21 E 2 E 1212 m 18-12 m25 18 62 -021 BE 1821 BARIZI 2 Per 100 - 2 Per 100 二 品成* 2 2 2 2 2 1 1 1 2 6 点 1 1 1 2 6 点 一一人 我们一 10.61 人 10.62 一个 15.62 中国四世 二日 四世二日 曾至一 後島 | でを見ば はんなこ しるのでり 以動言M & 强志 ~~ 食品M2 ○ 電社

三色 ~~ 个在一个 医唇在一个 在 12 至 12 三 要之至日日日本起通到日代全員 在一点在本面在在112mm 在一年在15年 · \$ \$ = 20.11 [] \$ \$] \$ \$ \$ - 9 6 强化四本 以 作翻在过底也 作在在言 至一 3 D T T MA TO 22. S SX D - 21 BL 113 6 60 - BERGE 一点的二一点的一一点的一个一点的 個人是一個一個一個一個 医二月 从 電子 三 四一路 13 农师有一路 P = \$0 | A \$ 25. 7 \$ \$ \$ \$ \$ = # 0 \$ SPE L BROWLE S-PLE LINE & 以 ? 会二 更给 26. 各 图 1/2 P

3 - M. S - F - M. M. S - W. 商之道里 2 (1] 第一直三 2 一直 1 45. 7 9 9 1 1 1 1 2 2 1 - 7 0 2 上面在第一次在工作的图像是第一个在在第二 出任中国的46.00 7 () 差似的 二 是山家多新 48.7% ~~ 超過過 0 二十分的 — 2 曾代至三 2 曾一下中 2 曾代至一篇 隆一龍年一人 整題一個三人 整一十十四十二日 1791 发现的 50. 三 中野 什么 一路 二月一一一年到二日在人 51. 349 349 5 -1-91 13 一一一一一一一一 显上流 一份 52. 三月 11 二點 11 以三 三张110 至11

CHAPTER XI. [Sheet 21.]

CHAPTER VI. [Sheet 21.]

CHAPTER V. [Sheet 21.]

CHAPTER XCIX. [Sheets 21 and 22.]

是是一点。一点一点 医全国 医二 有一 是一 之至全~~ () 大全国 中 2 B B L = 全 ○ 八個1個 图图 新老 八月 图图 二月四三 0 11 3 10. 3 15 3 15 10 10 10 10 三二人以通二三三万里 強二 重 に 一 (関係) 31 重 下位こ 1 12.30 1 20 1 1 1 20 1 20 1 中15.15-1 DANGT 18. TO 18. Delet a land a man a series of 20. 11-9 8 12 12 13 8 The Comment of the state of the

\$\[\begin{align*}
25.0\\ \begin{align*}
\text{\tin}\text{\tetx{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\texi}\text{\text{\text{\text{\text{\text{\texi}\text{\text{\texi}\text{\text{\text{\text{\texi}\tex{\text{\text{\text{\text{\text{\texi}\text{\text{\texit{\text{\t Salle of the second - 1 1 1 2 - 2 1 8 5 26. 5 1 X STEER WEST I BETTE - 101 E- 一路 中国一路 图28.11一型 二二 三 是以 ~ 上野海 · 思 一个 · 哈~ 一个一个是一个是一个一个 Last Les Comments B-402 7 2 2 2 2 2 2 2 2 3 至而 四冊 四個有付在 華門門 三二二 一座 1一身33. 鱼鱼 15~ 8 T 1 E 2 E 61 P = 6 P 13- 11- 2 2 - 11- - -2 國金門 - 24 m - 0 m · 多至一 10111 图 1 1 1 1 1 36. 图 5 0 1 1 1 1 1 1 1 西京三省 中 清 作品四个 37. 工学 中 经海风管 11年發海及管理工程一世 21年

CHAPTER VII. [Sheet 22.]

CHAPTER CLXXVII. [Sheet 22.]

T Do 3.000 MM - - T Do 1 一日的 月 一日的 一日的 一日日的 一日 一二 強化 一日 化 化 全日 一日 - 3 4 - 5. 8 - 5 HERE Z IEPS POPE - EE Z 高品品 - 三郎 - 二二日 · 11日本 7.11小 THE TRUE TO REFERENCE SERVE 一口日本十一年四日 一个一个一个一个一个一个 是一个一个一个一个一个 一般原然一一般至少到一个能量处了 一三人人人人 经人人 经人人 - 17 0 - 17 Se 18 12.0 PM 71 -Eng - - Depart - of & TILIS.T - OJENA TOT - MARKA MICH

CHAPTER CXXV. Introduction. [Sheets 22-24.]

14. [14. [Mar 1 2 2 2 3] = 3]

第一年四月四月三十一段時間0° mm 10 /

15. - ASAB MASO - 17. 我们一个人是是一个一个 115721- 815721- III - RA- III

黑明多 15 1

THE NEGATIVE CONFESSION.

- 2. TY !! (1) × 1 = 2 = 0 = 1 - 1 = 1 = 1 = 1
- 3. The man of the second of th
- 成了有有容 ~ 当会 2 号 17 預2 m M.A

- 8. M --- 110 = 5 5 5 6 7 2!
- 9. 阿尼兰 品景 以 社會 一 五路 巴丘斯
- 10. 17 0 5 11 5 5 5 5 11 2 5 46
- 11 17 1 50 5 5 11110 - 11110

- 16. 原始乙之祖之一一四五之一一以景志 商之中原 1.31
- 18. 19 一 之间 吴 以 之间。 一 [] 《 多路
- 19. 阿二以11小 吴 以 南 二 牙以 /络 一路
- 20. 阿雪贝罗以此一个鱼鱼鱼一川中里



- 24. 阿鲁州 是 人 安司 一 四省 鲁州
- 25. 17 25 25 25 25 25
- 26. 图 三山 19角景 5 三阳 1万省 9省 9 1 三 三 三阳
- 27. 图 景 以 图 元 二 二 二 二 四 图 四 图 图
- 28. 例 三 1 三 5 5 元 2 6 6 6
- 到了个事在一個無人學院们是在一個門。0.
- 31. 17 一等 景点 气态 一品的图 1毫压的 一种全路 71
- 32. 竹门高州务景与 多量如 一 然 1966 ? 106
- 33. 17 一丁"见心导生一点在在这一一一会在原则是一个

- 36. 1 ~ 以 21 景以 190 一 2 11 1998
- 37. 平 184件 吴 5 二二十 人 6条约 71
- 38. 竹竹竹 一里路里一
- 40. 例为以出 画 景 与 设品 一 上 黑 李儿蜂 一 贝 皇帝
- 42. Th 1 TUR ~ 10 1 5 1 9 9 9 9

CHAPTER CXXV.—Concluding text. [Sheet 24.] 小子子 三十一2.5岁 三 三十多岁 三年的 11 5 8 mm 71 3 3. 5 5 1 1 A

280 9 3 200 5 E - 114.0 A 是三世间是是原理的是一种是

The sale of the sa THE BELL STREET BELL STREET 是到的婚姻。二年至二年至一年 后至中国地震从南部之一国际。 3-6-19 C W W 12 5-6 W 三层之 201丁全省中 一丁 免免 公司三 3 4 7 m -1 7 m -1 1 m 医喉包第二名 医上面二种医中枢的 是 第二 别多多 13.5 7 图象是一图 医别婚婚 五十二十十二 五日 丁二十二 5% PMUSS - PI SI # II II MA 二届年一门三月至日日三日五月15.1月日 PRECENCE DESCRIPTION 一章 明月 西太红 16. 多省 发 1100 -全"P-岛 活明在一前 后在P三在 16%在在 Y 1311 317. 2 3 3 7 7 全全 医眼点 一一 医乳 一一 金祖 5 二 服을 部區 2 80 多 图 一种人人也是 正胆 人工 TE TE TE TE TE (1- 12) = 1 1 1 1 1 2 × 20.01 = 1 1

- THON 10 4 1 - 22. _ B X = ? 100 -- -- -- -- -- -- --- --- ----12 5 5 - KB IN - XO 1 KB ES T 2- 12 - 12 T 10 12 T 20 21 M 111 1 1 2 2 2 111 1 1 28. III - x 1 - 1 - 1 ~ 29. 1 = 1 × 29. 1 = 1 1 2 30. - 1 1 3 -The solution of the solution o 31. 37 3 4 1 1 6 6 1 1 2 5 12 1 1 32. 6 0 1 1 32. 6 0 1 1 1

* 10 33. 二 11 当 二 第 1分为物 = 1 × 11 11 × 12 一些明小一 35. 皇的 以前 当 是 第 12 " D' 2 " L' BIL 67 TIENL 圆面 三月省 十月二日至 36. 三月月 而是是是一个一个一个 72 - 5 VI BA - 5 MA - 1 39. 2 -\$ 1 1 1 5 8 × ~ 2 3 = 1 5 A1. = 1 2 1-2 do B. B. E. E. Com - df - 61 - 61 - 61 * Re - Mar & Color & C \$ 299 THE 18 29 THE STATE OF TH T 22 22 m 1 22 1 2 1 5 m 一般是一个一个一个一个 44.0342 2 30 11 2 4 30 17 19 全一种不是一种全部 以一点 红 多祖母 从一里

日46.11 京 日 京 - 1 宗 - 1

CHAPTER CXXVI. [Sheet 24.]

CHAPTER CXLV. [Sheet 25.]



 - 28 - 12 - 12 - 246. The state of the state

CHAPTER CXLIV. [Sheet 26.]

II. 1. SM-Z | S Z A Z A Z A Z A Z A Z A Z A



1 2 P 2 P 2 P ~~ 多质质型 [11 3.] · 一种 [1] 121812 SHOO 2. 210 0 - - SANDE 1 1 3. This is a second of the 1 21 2121 3 1 2 3 2 1 mm - 5 1 1 mm AH T SUB III P S III L L WI SUB 2. 2. 1 BB - - - BBB - M TOPPEN TO LEG S TOPPEN TO THE T Do 000 19 = 7 = 7 = 1 = 1 BL 7 Do 000 AM & B M ROMM LA - 2 BANA - - BY 000 TO & LIE 八世月 世間 世界 西西西西 1 1 1 1 m 1 00 000 pg = 5. 5 g

- 1 1 1 1 m T 500

3/15- 0-2.110 Pm - BARGE

SOOPE - TO ME TO THE SOOPE T - T Do 000 AA - 1 B 6. A - B A 2 5 1 1 000 a 00 mm Table 2 5 1 BE COO TO LE LE COO PA # 201 J-27 1 7 00 000 BY - E M & T Do 000 A M ---* * Lu * ? 5 - 1 2 10. 1 5 5 m 7 The way to the second of the s 一口儿童童童一人 川二二十五 12 m 12 d 1 1 2 2 m 1 2 3 m 1 二 ~ T 和 = 000 科對 = 12. ~ ~ 無別 BELT - 121 21 65 2 2015 - 222 11以 13 二 13 1 13. 以 二 14. L T - 500 AM - 1 50 CO PM = 10 10 0 而 2000 月 二 16. 二 1 15 5 5 7 mm DI 1 17. m - 7 50.



Rubric. [200 @ 10] Harry 22. II 0 mm \$ 1 1 22. II 0 11 1 9 6 8 9 0 B 17 1 23. 5° The state of the s 20 610 011 Ee 111 2 Be 111 2 Be 111 2 Be JA 4 7 1 1 1 - 27. H 7 - 27. H 7 - 27. H

CHAPTER CXXXVIIA. [Sheets 26 and 27.] Man Be show adding the cime of 中一人一人一人 あっ 0000 月里 日本 1000 aの I who is the man of the second 原一月日上一年一人自己一一个自己 一个人一个一个一个一个一个一个 2 19 5 TO. 19 5 B & 811 5 1 ~ T Do 000 A 2 1 5 7 - XII -- 12. M 2 - 1257 - 2 2 1 2 13. 0 1 1 1 TO RECUE TO REPERT OF REPE T Do 000 PM = 14.19 = B & 811 = -1-11-2-12-12 一个一个一个一个一个 BIDE SE TO TO SE TO SE TO SE

W. Z. BB BO III --- HO & B A A TO IV. B TO BE SHOW III ON SERVEN ENS ENT & EMIN & LE REGOOD - OR M * 1 1 18. 4 18 11 - 1 - 1 Carted a man be led a man 71 84 - 18 0 TI 12 5 6 20. To war 12 da - 1 2 d - 1 一是一个一个一个一个 Do 000 MM = 10 - 3 11 14 - 3 A --- 1 1 --- T 500 000 PM ---1 500 000 AM 21 23. E 13 II 1950 1 700 1 700 7 - TO L - A - C T - E ER 0000 U = 24. 1 7 m 7 500 000 py 1 1 0 0 19 = 19 = 19 = 19 25. m] HORO THE WILL BUILD BY 26. 1 To To Do 000 My = 1 1 1 1 1 1 1 -而一一切。 500 月里 公司 2 2 2 28.1 - 1 21

Rubric. T ? DESTINI - PATT SITE 7 3 m 2 m 1000 m 1 29. 9 4 8 7 11 9 11 2 1 1 2 3 1 = 30. } = -- | | = -- | | = -- | 101 = 101 = 101 | Sex 一个一个一个一个 企业 32. 人 多单 三 三 2 D 33. 9 1 2 D 33. 9 1 2 D 11 一下了一个一个一个一个一个 1. 0 多月版 34. 0 0 0 0 0 BL ... C. !!! ELO & L . E-118 一个一个一个一个一个一个一个 35. 一一一一一一一一一一一一一一 37. 3 1 1 1 2 1 2 1 1 2 1 2 1 2 事一問一一一一個人 多品型图 38. 以 M 以 1 上 以 口 目 …… \$ \$ 0 \$ M 39. 1 \$ 7 7 * \$\frac{1}{2} \tag{40.} \land{\frac{1}{2}} TO MENT SEE STATE OF THE SEE STATE OF TH

前 三维红色 一里 野岛市 中华山 道皇二年至后上 119 2 强即 二丁三 ## 3 1 2 3 1 42. TO # 1/1 MARIET POR SEL STREET AND SEL S 五 3. 二分子 中山 公厕外 吗 □本 「完け TI 企風的」 从 EE 图 L 本品 月 日本 本品 题 一二一 图像000 000 1 1 2 图图 " ON " ELA ? " EL ? LAU ! 11 3 2 46. 9 3 7 ... 2 - - 9 ... 11 = 学师是一首一个时间看到人际 2 晚到 荒 蜜 ~2111 图 医 QQ 通日 TO THE THE THE THE 50. SI = 0 = 1 A > 0 = 1 A = 1 19岁 - 1010- 19岁 - 900 51. 200 ALL TO THE THE THE Lill of the Market of the Mark

CHAPTER CI. [Sheet 27.] 四自 出 = ~ 0 二 ~ 2.5 图 = 8 1 1 2 16至一月在在今十二日在今日 一天 一道是 一些人 0-10 - 10 19 55 3 3 4.57 - 7 の 000 月日 と 121 度元 日上 19月 000 の MEO - ALE RI - ALE - BLE 一一一一一一个一个 - ALR -1.0 ALR - 16.7 2 151 R. C. THE REST WE WAS 1 7. mm 7 500 000 99 218 8 9 1 4 1 of the property of the second - MA 000 AA

開身リン



CHAPTER CLVI. [Sheet 27.]

1. 7 000 pm 210 pm 210

CHAPTER CLV. [Sheet 27.]

CHAPTER CLI. [Sheet 27.]

CHAPTER C. [Sheet 27.]

Rubric.



CHAPTER CII. [Sheet 28.]

T Do 000 PM = 19 = 19 \$ 3. LY NE DE DE DE DE LE DE L 我们一口眼 do 我们是一世的一个 ~ \$ = 1 · \$ & = 1 · \$ · \$ · \$ · \$ · \$ LON LONG TO BE TO BROLL INCL 1120 F 强一之四 强 一 强 1 B面是 一 20 ps. - par 1 1 2 page - square REPLET SILL RULL SERVE

CHAPTER CXXXVIA. [Sheet 28.]

CHAPTER CXXXVIB. [Sheet 28.]

1. 7 1 8 8 \$ 1 1 2 2 2 2 2 2 3 1 D- 000 My = 11 0 - D1 H B 108 1 - WIII 重新的一角一点的人的人的 = 14.19 = T = 11 = 921 1-201 = 14 1+2" All -2 = 16 TAPE IN-ALL COM COME 到前以是多了。 二月在 人 图的班 二九一 A11- 11x1 5 - 241 - 247. 4 1 0 120~ - 11211日 128日 11211日 11211日 2 C T 2 16 9. 2 41 - C 2 7 7 1/2 6 THE THE STATE OF T 2 3 0 12. SS TO SE 14. = 1991 = 110 = 110 = 1



CHAPTER CXLIX. [Sheets 28-30.]

一里一里里看一个一个 - P 11 11 - EAD 11-8' = = - 1 11-8

P M BF II & 图显显现 一門 图 服命。此至 D - 1.8 1 - 1 - 1 - 1 - 1 - 1 一一一一个一个一个一个 - [- [- [] - [- Bar 10 5.2 B 9.23 12 6 21 OVER I I II WO TO THE WAR 7 3 7.11 118 = = 1 15 - 5 - 10 7 A = 6 8 1 LAI MIDE 7 8 1 25 500

Mil a le se 一些点点 an 一陸電 1 mm an 以一下原金企在之 = = DA = 5 - DA = - NO - DIII 2. 2 Q。我是自己有人的人。 IN 14 = - 24 3.5° 24 1 Y-= 2 2 6 - 1 2 1 - 1 2 6 8 - 1

IV. 1. 7 000 000 AM = 2. 14 E PINE THE WITH THE 二面1115" 可如为从人3.20 多一一一 - eee & ADI = = eennn & = 1) 17 m 2 - 7 2 m 2 - 7 184. 像有过险会区景之一一个一个人 RE THE RE REPORTED 多小公里 印念 医爱 企 至至 21.3 图 · 爱 "一般是有一个是一个一个不是不 WELL & SULLATE SENTE COST

IX. 1. 7 1 500 000 AM 5 17 是一点。 4.13 = - 5 × 1 18 + 81 - 81 5 = 1 一等处理 二 八二 中国 以 等 引 四里 到一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一一 ? US? 1-27.11 _ B. 1+2 ?- 7. 一二 强人们 医一号说 "石中一"一个 8.0 是以前的一层的一层的

X. 1. 7 500 000 pg 2 m 17.



IT & wy let & is to belief - XXX & - 7 - 7 - 3 5.118 1年「经一儿 强己 强力。从至一日没到 二 TO PER BORT BIR REPROL E VIL BOOK II LX & BEE FRE WE C.

E & XI. 1. 7 1 500 000 AM TIP M 是 是 (1.8 全印美 景 等 (1) 图 《 是 点 2 - 21 1002 - 在原生 · EATL 2 \$5.1 - - 5 1 1 1 - So of 1 - - -BORT LE LE LEHIE BE BE 第一人工學 四月三日 日日二日 正是四年是是一个 是一里 四种 一种 至一里的多多。一里里里 至是一个一个人的一个人

1211- 1 AAAA EL - 21 1EE & 5. 17 178 91 1 71 115 2 20 3 3 3 4 5 6 XIII. 1. 7 000 AM = 10 全中22年 章 日报官元 日至一 三 年 21 mad 在1 0° 21 ma 在1 121 THE SE WE SE WE SE WE SEE THE SERVICE 成了!! - 是至至!! - 之面面 5.7 ... 多个身刻 1 2 1 mm 111 12 1 ... 9. 8 ... 1 5 1 2 2 -- 0

Par Till Shire of Land Nall M

第二点的13.1个人人的人的工作。

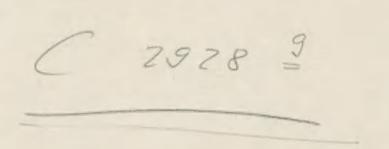


THE PAPYRUS OF NU, THE SON OF AMEN-HETEP AND SEN-SENEB. [PLATE 63.

- 0 d =

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